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بِإِذْنِ اللَّهِ آمَنَّا بِالَّذِينَ آمَنُوا كَرِهُوا لَكُمْ وَإِنَّ الصَّالِحِينَ—القرآن

# THE CALL OF ISLAM

BY

Maulana MUHAMMAD ALI, M.A., LL.B.

*Author of an English Translation of the Holy Quran with  
Commentary and Teat; an English Translation with  
Short Notes and Introduction; an Urdu Commen-  
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Muhammad The Prophet; The Early  
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(India)

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2. Unity of Islam.
3. Defence and Propagation of Islam.

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1. Establishing Islamic Missions.
2. Preparing Muslim Missionaries.
3. Translating Holy Quran.
4. Preparing Islamic Literature.

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1. We believe in the finality of prophethood in Muhammad. In the words of the Plunder of the Ahmadiyya Movement "No prophet, old or new, will come after our Holy Prophet; the man who denies the finality of prophethood must be considered as having no faith in, and outside the pale of, Islam."

2. We believe the Holy Quran to be the final and perfect Book of God, no portion of which has ever been or shall ever be abrogated.

3. We look upon every one as a Muslim who professes faith in the *Kalima, La ilaha il-Allah Muhammad ur Rasul ullah*, to whatever sect of school of thought in Islam he may belong.

4. We accept Hazrat Mirza Ghulam Ahmad of Qadian, the founder of the Ahmadiyya Movement, as the *Mujaddid* of the 14th century, and we affirm that he never claimed to be a prophet, as *he* himself writes: " I lay no claim to prophethood, but claim only to be a *Muhaddath* (a non-prophet, to whom God speaks); I am not a claimant to prophethood; in the other hand, I regard such a claimant as outside the pale of Islam "; " They have devised a lie against me who say that I claim to be a prophet. "

NOTE:— The doctrines held by the Qadian section that the founder of the Movement is a prophet and that all non-Ahmadis are *kafirs*, have been repeatedly refuted by us.

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## WHAT OTHERS SAY ABOUT

# The Ahmadiyya Anjuman Isha'at-i-Islam, Lahore

" Taken out of this environment the movement resolves itself mainly into liberal Islam with the peculiarity that it has a definitely propagandist spirit and feels confident that it can make an appeal to Western nations, an appeal which has already been made with some measure of success. If it be thought that this success be insignificant it must be remembered that missionary progress in India, where the Muslim community is now the largest in the world, was slow " ("Islam at the Cross Roads " p. 108).

" The Ahmadiyya are an interesting exception to the generally prevailing communal spirit of Islam. They concentrate on religious propaganda and abstain from all politics. In this respect they are a very remarkable group in modern Islam, the only group that has purely missionary aims. They are marked by a devotion, zeal and self-sacrifice that call for genuine admiration notwithstanding their harassing and bitterly aggressive tactics. Their founder Mirza Ghulam Ahmad must have been a powerful personality...

" The Lahore group who have seceded from the original community on the ground that they venerate the founder as a *Mujaddid* (renewer of religion) and not as a prophet, are therefore more acceptable to public opinion in Islam. They have the same spirit of opposition against Christianity as the Qadianis, but their activity is more exclusively concentrated on the proclamation of Islam as the only religion that is in conformity with reason and nature. The crisis of Christianity in Europe gives them much material to expose this religion and extol Islam ..... In their bitter aggressiveness they mete out the same treatment to Christianity that has often been meted out by Christianity to Islam ..... Their influence is far wider than the number of their adherents would suggest. Their vindication and defence of Islam is accepted by many educated Moslems as the form in which they can remain intellectually loyal to Islam." (Rev. H. Kraemer in "The Moslem World," Vol. XXXI, pp. 170, 171.)

" The movement represents a reaction to the naturalistic interpretations of Islam as set forth by the Aligarh reformers, while at the same time repudiating the authority of the orthodox Mulla ... the Ahmadis are at present the most active propagandists of Islam in the world." (" Indian Islam, " p. 217.)

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## Ahmadiyya Anjuman Isha'at-i-Islam

### LAHORE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

السَّلَامُ عَلَيْكُمْ فِي الدِّينِ وَالْأَعْيُنِ

Dear Brother-in-Islam,

Herewith please find a small pamphlet, *The Call of Islam*. I hope you would deem it worth while to go through it from cover to cover.

You are perhaps not unaware that all sorts of things are said about our movement. What pains my heart, however, is not so much the misunderstanding about us, as the unfortunate fact that many sincere and devoted souls amongst the Mussalmans are on that account kept back from participating in the service which our movement has been rendering in the cause of Islam. We have concentrated all our might and main on one sole cause—the propagation of Islam. In England, as many as about two thousand souls including men of eminent position—Baronets, Lords, Captains, businessmen and authors—have already embraced Islam. On the soil of Germany as well the light of Islam carried by our men, is spreading fast. Over three hundred Germans of position have already embraced the Truth. In Berlin, the metropolis of Germany, a mosque has been built. Over and above this, we are not

unmindful of the onslaughts of the Church on Muslim home-lands. Our men have already encamped at certain weak points to stem the growing tide of Christian propaganda amongst the backward Muslims. India itself is not out of our programme. Some of our best men are engaged in the various fields and bands after bands are brought into the fold of Islam. Many thousands of low caste have been won to Islam in one limited locality in the Punjab.

The Holy Quran as well as the biography of the Holy Prophet have been translated into English, Dutch and German. And besides this we have been regularly bringing out Islamic literature in English, Arabic, Urdu, and other foreign languages with a view to defend and promote the cause of Islam. Some very useful books and pamphlets are under publication.

But this is not all. For the religious enlightenment of Mussalman youths, we are publishing English papers, *The Light* and *The Young Islam* and a Magazine *The Muslim Revival* at a nominal subscription. The idea is to protect our youngmen against the baneful influences of Christian propaganda, and of the materialistic civilization of the West. For this purpose, we also distribute amongst them at concession rates, costly literature, inculcating love of Islam and pride in Islam.

The root cure of all the present-day ills of Islam lies, in our humble opinion, in the propagation of Islam. Hence I feel I owe it to you as my brother-in-faith, to extend you an invitation to join hands

with us in this noble cause. Far be it from us to found a new sect. All we want is to get up a well-organized and well-trained band of soldiers for the defence of Islam. In point of doctrines, we are at one with the *Sunnat-Jamaat* school of thought and differ not from them by an hair's breadth. True, we believe Jesus to be dead but so did some of the foremost men in Islam such as Imam Malik. We believe in the cessation of Prophethood with the Holy Prophet and do not consider it permissible that another Prophet should ever appear, whether new or old. Of course, it is our belief that at the commencement of every century of the Muslim era, there appears from amongst the Mussalmans a reformer, or in the terminology of Islam, a *Mujaddid*. And for this 14th century, we believe, Mirza Ghulam Ahmad of Qadian was such a reformer.

I would, therefore, request you in all earnest to join our movement and contribute your quota of service to the cause of Islam. Divine Wisdom has raised a *Mujaddid* and the way to success now lies in rallying to his standard. Surely the Quranic injunction, "Be with the righteous ones," could not be vain. What, after all, is the harm in responding to the call of the *Mujaddid*? Does he in any way digress from the doctrines and principles of Islam? Not by an hair's breadth, as already stated. The advantage in bearing his company is obvious enough. In doing so, you would not only be obeying a Divine behest but at the same time, you would devote your life to the noblest of causes—the propagation of Islam. To uphold the name of the Lord is surely the noblest of work that can fall to the lot of man. There could be no goal higher,

#### IV

no goal nobler. This was the mission entrusted to the Prophets.

Initiation declaration form is enclosed herewith. A glance at the various points of pledge would show that the object in joining this movement is no other than self-reformation and service of Islam. It is certainly not a question that one can afford light-heartedly to set aside. It is a question of duty, of obligation, of honour, of the very life and death of Islam. I would, therefore, further request you to seek guidance in this matter through prayer. Surely the Lord answers the prayers of a sincere heart. Do beseech Him to direct your steps towards this movement, if it is a righteous one. If you see any good in the movement, you must show true Muslim-like resolution and come forward to stand by it in spite of the world. In doing so, you will find, you will not only be helping forward the cause of Islam but you will thereby be raising yourself, far above the common level, in respect of strength of character, in loftiness of resolution. Our movement claims but a handful of men, yet our annual budget runs up to over two and a half lakhs of rupees. Do join this mighty enterprise and avail yourself of the blessings of an organized movement.

Yours in Islam,  
MUHAMMAD ALI,  
*Head of the Ahmadiyya Movement,*  
Ahmadiyya Buildings, Lahore (India)»



*Oyou who believe! Obey Allah and obey the Apostle and those in authority among you (Al- Quran IV: 50).*

*Oyou who believe! be careful of your duty to Allah and be with the true ones {Al-Quran IX: 49}.*

## **THE GOAL OF A MUSLIM**

What can I do for Islam and Muslims is a question which every Muslim, young and old, should ask himself. Without minim-izing the value of the work that others are doing, I would place my own answer to the question as briefly as possible before my Muslim brethren.

Before attempting an answer to this question, it is necessary to find out the greatest need of Islam in its present trials. It is true that the most conspicuous thing that strikes us at first sight about Islam to-day, is the decline of its political dominance in the world. But searching beneath the surface, one would find that the vanishing away of the temporal power of the Islamic world, is itself due to other causes, which have brought about a general deterioration in the condition of the Muslim people throughout the world. The remedy, therefore, must be applied to the root-disease. An immutable Divine law

is thus stated in the Holy Quran: " God does not change the condition of a people until they change their own condition" (13: 11). Muslims were once the masters of the world and their condition now is the reverse of this. The change in their condition is, therefore, a clear sign that they themselves have changed; in other words, they gave up the high principles which made them eminent in the world. The inner change came first and the outward change in their political condition, is only the outcome of that inner change. In fact so great was the power wielded by Muslims in the world that no power from outside could bring about its fall, if deterioration had not taken place from within. And just as the fall is due to internal causes, even so the rise can be brought about only by an internal change. This is the first point which must be borne in mind. No alliance with this people or non-cooperation with that people can do any good to Muslims unless they think more about themselves than about love or hatred for others, unless they exert themselves to a much greater extent for bettering the condition of Muslims, throwing all other questions into the background. Their efforts must in the main be directed towards the reform, of the Muslim community.

The second point to which I wish to draw the attention of my Muslim brethren, is that the mission of the Muslims in this world is not simply their own

betterment; it is the betterment of humanity at large, the bringing out of people from darkness into light, the dissemination of truth, the removing of all distinctions of colour and nationality, the establishing of a universal brotherhood all over the world, and finally the bringing about of a real union between God and man. Thus says the Holy Quran- "And thus we have made you an exalted nation that you may be the bearers of witness to the people and the Apostle may be a bearer of witness to you" (2:143); "You are the best of nations raised up for the benefit of men; You enjoin what is right and forbid the wrong and believe in Allah" (3: 109). Islam brought a message of peace to the world as its very name shows, and we are not true to Islam if we do not carry that message to the farthest corners of the earth. The Apostle was a bearer of witness to us because he delivered to us the message of truth, and exactly in the same way we are required to be the bearers of witness to others and to convey to them the message of truth. That is our goal and that our ideal. To be content with anything short of this, is to waste away the opportunity which has been given us, to be untrue to ourselves and to Islam. So says the Word of God; "Most surely, man is in loss, except those who believe and do good and enjoin on each other truth and enjoin on each other patience" (CHI). The mere acceptance of truth, even its carrying into

practice, does not make us gainers if not accompanied by inviting others to it. Truth is not a thing merely to be received, it is a thing to be received and imparted.

A little consideration would show the truth of the statement made by the Holy Quran. Man remains a loser so long as he does not carry the message of truth to others. Why? Because there is nothing stationary in the world. If you do not move forward, you shall go back. Life is a struggle onwards. The moment that struggle stops, there is decline and decay. This is the lesson conveyed in the above verse. It is useless to speak of the betterment of the Muslim people unless the very first condition of betterment is fulfilled and the banner of truth is raised aloft and carried forward. It is the lesson writ large in the pages of the history of Islam. So long as Muslims were inspired by the zeal to carry the banner of Islam forward, they were a great people. The moment they called a halt, they began to deteriorate and it is only the result of that deterioration that is facing us in the fallen condition of the Muslim community. Let that spirit to conquer the whole world by the message of peace inculcated in the Holy Quran, again move our hearts and we shall soon see how Muslims are again ahead of the nations of the world in the race of life. Our betterment, the reform of the Muslim community, can only be brought about

thy the propagation of the truth that has been given is in the Holy Quran.

The truth of the statement made above, is clear in more ways than one. The world to-day is devoid of clear and correct notions about Islam. Misrepresentation has been rampant for centuries in Europe and it requires a long and sustained struggle on the part of Muslims to remove it. As a people, Muslims cannot afford to be looked down upon by the nations of the earth, and the greater the esteem in which they are held by others, the smaller the chances of being ill-treated by them. Thus the propagation of Islam is the greatest religious as well as the most important political need of Muslims, and unless this need is fulfilled, our advancement from within cannot bring about any appreciable results.

The misgivings that lurk in the minds of some Muslims on this point are due to a lack of appreciation of the spiritual power of Islam and its effect on the material advancement of the Muslims. The Holy Quran speaks of Islam as being the greatest spiritual power that has ever existed in the world and it, therefore, speaks of the principles of Islam as destined ultimately to be the only dominant principles in the world: " He it is Who sent His Apostle with the guidance and the true religion that He may make it prevail over all the religions " (48: 28)\*  
 And what does history show? Islam is the latest

religion of the world; its preaching commenced\* when all other religions had been firmly established and claimed homage from different nations of the earth. Yet so great was the spiritual power wielded by Islam that no religion has been able to withstand it. Judaism, Christianity, Zoroastrianism, Buddhism, Confucianism, Hinduism, have all contributed their millions to Islam, while none of these has ever been able to take away any appreciable number from amongst the Muslims. Christianity has, for centuries, worked with most powerful resources to deal a blow to Islam, but has not been able to win back even those contributed by it. So great is the spiritual power of Islam that even at the ebb of its physical power, its principles are gaining ground in the West, the day of whose conquest by Islam seems to have dawned after a long night of a thousand years. Islam came into the world to conquer, it has gone on conquering and it shall continue to conquer.

"The sun shall rise from the West in the latter days"—thus it was foretold by the Holy Prophet. Apparently the reference was to the sun of Islam which rose first in the East and filled the Eastern Countries with its resplendent light. The West was to receive the spiritual, like the physical light later in the day, and that light has shone forth on it just when the temporal power of Islam has almost vanished away. It is only a sign that Islam shall

be a conqueror spiritually whether winning or losing in the physical world. And this sign of the wonderful conquests that are yet to be made by Islam, has been manifested through the greatest religious personality of this age, the late Hazrat Mirza Ghulam Ahmad of Qadian, the *Mujaddid* (reformer) of the 14th century of Hijra. About forty years ago he drew the attention of the world to the wonderful spiritual power of Islam—power that can make the whole world bow to it even in the days of its trial, even at the time of its political subjection to its greatest foe. He spoke with the force which comes from on High, that the apparent loss of Muslim power was a sign of the great conquests which awaited Islam in the spiritual field. His voice was the voice of one crying in the wilderness, until the time came when the whole of Muslim India was awakened by a great shock of the apostasy of its sons by the thousand, at the hands of a nation that had hitherto paid a tribute of over sixty millions of souls to the sovereign spiritual power of Islam. After a full third of a century, Muslims have at last come to know to their great grief that their inattention to the spiritual potentialities of Islam has brought on their heads the greatest distress which the Muslim people have ever witnessed in their history in this country.

## THE FOURTEENTH CENTURY REFORMER

Most surely, God will raise for this *Ummat* (the Mussalmari community), with the opening of every new century, one who will bring about the revival of their religion."—*The Holy Prophet Muhammad*.

Here is an authentic report of the Holy Prophet which promises the appearance of a reformer from among the Muslims at the commencement of every century of the Muslim era. Let us be clear at the very outset as to the true mission of such reformers. They come with no new truth, no new principle, no new rule of conduct. The Holy Quran is a complete code for human guidance and is all comprehensive, so far as religious truths are concerned. These reformers have nothing to add to what is already there. All they do is to rally the Mussalmans, fallen away from the true Islamic path, once more to the standard of Islam. They devote their energies to the purging of Islam of all alien conceptions and to the awakening of the Mussalmans to a truly Islamic life. The exact nature of their activities is determined by the particular needs of the time of their appearance.

The authenticity of the above *hadith* (the Holy Prophet's report) is not only borne out by reliable works on *hadith*, but what is more, century after century, since the day of the Holy Prophet, has so



far seen its actual fulfilment. There have been those righteous personalities amongst the Mussalmans that were actually called to this role of *Mujaddid* in their day. The name of Mujaddid Alf-i-S'ani " (literally, the *Mujaddid* of the second thousand, i.e., nth century) is of household fame in India. He proclaimed at the beginning of the nth century that he had been commissioned as a *Mujaddid for* that century and advanced this very *hadith* in substantiation of his claim. There can, therefore, be not the shadow of a doubt as to the authenticity of this *hadith*. Any such suspicion would obviously mean a serious charge at the door of the *Mujaddid* above-named, whose veracity and righteousness are admitted throughout the world of Islam. In like manner, the idea that a *Mujaddid* must not make a public announcement as to his office and mission, is absolutely unwarranted. Not only this *Mujaddid* of the 14th century proclaimed his claim from the house tops, but, as trustworthy records show, there have been others who did lay such claim to the office of the *Mujaddid*.

Two facts are therefore absolutely clear. A *Mujaddid* must appear at the beginning of every century and that *Mujaddid* must proclaim his mission to the public at large. In accordance with these well-established truth, Mirza Ghulam Ahmad of Qadian was called to the office of the *Mujaddid* at the commencement of the 14th century and being

called, this new *Mujaddid* made no secret of the fact. In keeping with the tradition of his predecessors, he announced the mission with which, under the *hadith*, he had been charged. Simultaneously with the publication of his claim to *Mujaddidship*, there appeared his unique work the *Barahini-Ahmadiyya*. This book may rightly be regarded as marking a new epoch in the literature on Islam. In this great work, he marshalls, a long string of reasons and arguments, all cogent and irrefutable, to establish the truth of Islam. By the way he also brings in other religions, subjects them to the search-light of reason, which goes to bring out the beauties of Islam all the more clearly. Needless to say the book met with a splendid reception amongst the Mussalmans. The *Ulama* were specially impressed with the bulk and weight of its arguments and its force of persuasion. In the course of a review in a Magazine, *Ishaat-us-Sunnah*, it was frankly admitted that the service which the author Jiad rendered to the cause of Islam in bringing out a work of that worth, was indeed without any parallel during the past thirteen centuries. Thereafter the *Mujaddid* addressed himself to an examination of the new sect of the Hindu religion the *Arya Satmaj* and in a most critical work, *Surma i-ChashmiArya*, dealt a smashing blow to its principles.

Thus was started the career of this great

reformer of the 14th century. Whereas his achievements in the domain of learning won him the universal regard of his contemporaries, his piety of life and efficacy of prayer made him a general resort for seekers after truth. The esteem he enjoyed amongst Muslims was unrivalled. And it was but meet that he should have been shown ail that veneration. The 14th century had set in. There was the *hadith* calling for the appearance of a *Mujaddid*, and there was the right man to fill the office. For his learning and piety, there was not the like of him. Richly he deserved the honour. Besides the *hadith*, the condition of things in the world of Islam called yet louder for the appearance of such a reformer. Islam was at the time between two fires. There were disputes and dissensions within the camp of Islam itself and there were the most terrible attacks on it from without. Even if a reformer had never appeared before in the history of Islam, one was bound to appear at that time. So critical was the state of Islam. But for the coming of such a giant of learning and spirituality, the situation was well-nigh impossible to save. God Almighty would not let His religion go to the winds. He has undertaken it upon Himself to protect it —" Surely I am its protector." It was high time that the defender of faith should come to safeguard Islam against foes, internal as well as external. He came at last in the very nick of time and had he not come at that time, not

only the *hadith* would have remained unfulfilled, but even the Divine promise with regard to the protection of Islam would have been vain. In the appearance, therefore, of the *Majaddid* in the person of Hazrat Mirza Ghulam Ahmad, both the *hadith* and the Quranic promise of protection found due fulfilment

### **The Death of Jesus**

This period of the general popularity of Hazrat Mirza Ghulam Ahmad lasted for quite a number of years. Then came a turning point in the year 1891», when through Divine inspiration it transpired to him that like the rest of the Prophets of God Jesus was also dead. That Jesus should have ascended to heaven in this corporal frame, and remained alive there for all these long centuries without food or other human necessities — the doctrine generally prevalent among the Mussalmans — was absolutely unfounded. If public esteem and fame were the goal of Hazrat Mirza's aspirations, he had indeed already achieved it. His departure from an established popular view could not but injure his reputation. His new idea of Jesus' death, he knew full well would only rouse opposition. In giving it publicity he would be turning his very friends and admirers,, the general Mussalmans, into enemies. But persons raised by the hand of God Himself, care little for public opinion. In fact, the reclamation of their people is their express mission and to them it does

not matter much whether, in doing so, they win applause or incur displeasure. It costs a tremendous lot to utter the word of truth and unless one is thoroughly Godly, it is a hard thing to be outspoken in the teeth of popular opposition. The courage of conviction with which Hazrat Mirza spoke out his mind, regardless of consequences, goes a long way to establish his righteousness. This he did at a time when his popularity throughout the country was an accomplished fact. And no sooner his word went forth that Jesus was dead, then the name and fame he had so far enjoyed were replaced by hatred and enmity. But in this lay the welfare of Islam, in fact, the very safety of Islam against a deadly attack of Christianity to which this false notion gave a handle. So, come what might, he did not shrink. Islam must be saved even though at the expense of turning his friends into enemies.

What was that deadly attack of Christianity, it might be asked. It lay in the supposition that Jesus was above human needs neither eating nor drinking all these ages, whereas the Holy Quran positively says of all Prophets: "We have not made their bodies such that they eat no food nor were they insusceptible of change." Like the rest of humanity even these Prophets used to eat and were subject to change. Now, if Jesus has been there in heaven for two thousand years and managed to live without food and is just the same to-day as on the day of

ascension, obviously, he must be, not human, but Divine, and this is exactly what Christianity is founded on, *viz.*, that Jesus was Divine. Such a false idea ascribed to the Holy Quran would, indeed, mean a deadly weapon in the hand of Christianity and Islam could have not a sporting chance of survival in the dual. But God, who has ever been taking care of Islam, came once more to protect it. It was revealed to the man who had been commissioned for championing the cause of Islam in this century, *viz.*, Hazrat Mirza Ghulam Ahmad, the *Mujaddid* of the 14th century, that neither the Holy Quran nor the *hadith* (reports of the Holy Prophet) warranted any such belief. The evidence of both clearly showed that Jesus was dead.

The Holy Quran is positive on the death of Jesus. "Muhammad," it says in one place, "is but an apostle. All the apostles before him have passed away, if then he dies or is killed, will you turn back upon your heels? " What a clear testimony! On the death of the Holy Prophet when Hazrat Umar was not prepared to believe the sad news, Hazrat Abu Bakr recited this very verse, to show that all preceding Prophets had died and so there was no special cause for surprise that the Holy Prophet too had palised away. If, as the common belief goes in these days, even then there was any such notion among the Mussalmans as to Jesus being alive in heaven, Hazrat Umar would have promptly retorted;

"Why, is not Jesus alive?" The very fact that Hazrat Umar, who was so keen on the point as to threaten with instantaneous death whosoever should dare call the Holy Prophet dead, quietly bowed to Hazrat Abu Bakr's remonstrance based on this Quranic verse, shows, that the false notion had not crept in, in Islam, at the early period of its history. The companions of the Holy Prophet, it proves conclusively, never had the least notion of the kind.

Then, there is a yet clearer verse on the same point: " O Jesus! I will cause thee to die and exalt thee in My presence " (3:54). The conclusion is obvious. The ascension of Jesus took place *after* his death and this ascension was *spiritual* not *physical*. Ascension towards God can not but mean spiritual ascension. If you take it in the physical sense, you will be locating God, limiting Him to some place upwards, which is absurd on the face of it. God is All-pervading, Omnipresent. Granted, however, for the sake of argument, that God is only in heaven and not on earth, an equally odious implication follows. It would mean that Jesus alone who was taken up by Him, had the unique privilege of being in His company, whereas the rest of the prophets including the Holy Prophet Muhammad who were all interred in the earth, had not been blessed with that favour.

Again, the Holy Quran bears out the same

conclusion in another place. When Jesus is asked, according to the Quranic narrative, on the Day of Judgment, " Did you tell your people to take you and your mother as two gods?" he excuses himself with these significant words: "I did not say to them aught save what Thou didst enjoin me with: That serve God my Lord and your Lord; and I was witness of them as long as I was in their midst but when Thou didst cause me to die Thou wast the watcher over them." Here Jesus is represented as saying that so long as he was in the midst of his people, the false doctrines of the divinity of himself and his mother had not crept in among the Christians. They were imported, he says *after* his death. Now, the logical deduction is: Since the false doctrines *have* crept in among the Christians, Jesus *has* died; for the one, according to the above verse, could not take place but *after* the other.

Reports of the Holy Prophet, too, leave not the shadow of a doubt as to Jesus' death. "If Moses and Jesus were alive " one report says " they could not but have followed me," This shows that Moses and Jesus are both dead. Another report has it: "Jesus lived a hundred and twenty years." Yet another tells us that on the night of *mi'raj* (the Holy Prophet's ascension), the Holy Prophet found Jesus and John in one and the same place. Surely, the living and the dead could not be together. Either both must be alive or both dead. But as John is admittedly dead, it follows that Jesus too



must be dead and the two were seen in their spiritual states.

Besides, in this *Ummat* (the Mussalman community) there have been men of great learning, position, and authority who believed Jesus to be dead. The renowned Imam Malik's verdict is still on record in more works than one: "Malik said, (Jesus) is dead." The remaining three Imams are silent on the point. The famous Imam Bukhari also considered Jesus dead.

The *Mujaddid* of the time directed attention to all these points. But the false conception that Jesus was alive in heaven was too deep-rooted. The Mussalmans would listen to no arguments which went against their long-cherished prepossessions even though based on the absolute authority of the Holy Quran and the *hadith*. They were not in a mood to think that this exactly should, in the very fitness of things, have been the express mission of the *Mujaddid* of this age. Christianity, practically the only adversary of Islam and the most formidable, had this one main prop to support its whole structure of doctrines and dogmas—the fact of Jesus sitting with God in heaven. To pull this main prop down would mean the crumbling of the whole like a house of cards and the *Mujaddid* did the very thing he ought to have done. Jesus in heaven meant an undisputed victory for Christianity. The *Mujaddid* brought him down to the

bosom of mother earth, in company with the rest of his fellow-prophets and saved the situation at a most critical period in the history of Islam. In the death of Jesus lay the life of Islam and the *Mujaddid* would not have been a *Mujaddid*, had he not, in this age of Christian ascendancy, established it for a fact. This, in fact, should have been, with all right-thinking persons, the sole test of the truth of the *Mujaddid* of these days, this, the question of the life and death of Jesus. But the very thing that should have served as a clear testimony to the truth of Hazrat Mirza, was made the ground for the storm of opposition that was raised against him. So perverse was the mentality of the Muslim theologians. So blind-folded were they by slavish adherence to popular notions.

### **The Descent of the Messiah**

In the way of general acceptance of the new view of Jesus' death there was one big stumbling block—the expectation of the descent of the Messiah. Obviously descent presupposes ascent, and so the prevalent notion as to the coming down of the Messiah lent a strong colour to the theory of Jesus being alive. If the "Messiah, son of Mary" as the reports say, was to come down, he must have gone up and been alive in heaven all these two thousand years. The reports concerning the descent of Jesus are numerous and their authenticity, according to

the established canons of testing such authenticity, is unimpeachable. To shelve them off is no light matter. It would mean discarding the whole lot of the "reports" as worthless hearsay, unauthentic and unreliable. These particular "reports" concerning the descent of Jesus are traced back to as many as fourteen different companions of the Holy Prophet, all trustworthy sources. Report authorities, so judicious and critical as Bukhari and Muslim, have confirmed them as thoroughly authentic. Then, these reports are not detached reports. With them are interrelated quite a number of others such as reports concerning the Anti-Christ, the Gog-Magog and so forth. To reject the descent report, as a latter-day fabrication would be to reject all these, the number of which comes up to several hundreds. And what is worse, it would mean discrediting the entire collection of reports. If reports accepted by all authorities without a single dissentient voice as thoroughly genuine, could yet be stigmatized as a forgery, why not the rest of the reports. Reports, for instance, appertaining a fundamental thing as prayer would be equally liable to suspicion. And this is absurd on the very face of it.

Divine wisdom, however, would not do things by half measures. When the time came that the minds of Mussalmans must be disabused of the false notion of Jesus being alive, it so ordained that the co-relative question of the descent of Jesus should

also be brought into light. The two being supplementary they must stand together if they stand, and if they fall, they must also fall together. Hence it was necessary to throw light on this aspect of the problem as well.

Here again, it so turned out, the Mussalmans had misunderstood the true significance of the prophecy as to the second advent of the Messiah. Taking the prophecy at its face value, they had jumped to the conclusion that Jesus must re-appear in person, forgetting that such a view was a contradiction of the clear teaching of the Holy Quran, which has laid it down in so many words that the Holy Prophet is the last of the prophets. The coming back of Jesus in person, is, therefore, absolutely out of question for if he comes, he, not the Holy Prophet would be the last prophet. The Holy Quran categorically excludes any such contingency. No prophet after the Holy Prophet, whether new or old. Prophets are raised to bring a code of life, from God to man. And when that complete code of life, the Holy Quran, is there in its entirety, and in its original purity, it would obviously be against the common law known as the economy of nature to send another prophet. The demand does not exist, the supply would be superfluous and hence absurd. To hold that Jesus would be sent down in person, shorn of all his prophetic powers, is an equally

grotesque idea. Why, at all, should he be made to suffer this degradation from a higher to a lower position? And if a prophet, stripped of the prophetic office, could serve the purpose, why not a *Mujaddid*? As a matter of fact, the Mussalmans, in interpreting the prophecy as to Jesus' second advent lost sight of one of the fundamental rules of interpretation. This rule has been clearly laid down in the Holy Quran, which purports to the effect that metaphoric, symbolic and allegoric expressions must always be interpreted in the light of the fundamentals. Now, this doctrine of the termination of all prophethood with the Holy Prophet, is one of the fundamentals of Islam, whereas, prophecies are as a rule, put in a symbolic language. The right procedure, therefore, would have been, to rule out the alternative of Jesus' personal advent, at the very outset and then to put such an interpretation on the prophecy as might fit in with this fundamental of Islam. This, however, was not done. Quranic rule of interpretation was ignored. The symbolic was placed before the fundamental and hence the confusion.

Another verse of the Holy Quran brings out the absurdity of the popular notion on the point all the more clearly: "...I (Jesus) bring the happy tidings of the advent of an apostle *after* me whose name is Ahmad." The one word "after" in the verse should have sufficed to dispel the wrong notion. *The Holy*

*Prophet* must appear after Jesus, but if Jesus is brought down to-day, the Quranic statement would not hold good. Then, it would be Jesus to come after, not the Holy Prophet.

Again, the Holy Quran declares that the Holy Prophet himself will, for all time to come, be the teacher of his *Ummat* (followers): " He it is Who raised among the Meccans an apostle from among themselves, who recites to them His communications and purifies them, and teaches them the Book and the wisdom, although they were before certainly in clear error, and others from among them who have not yet joined them " (62: 2, 3). These verses clearly show that the Holy Prophet will also purify and teach the Book and wisdom to the generations that are to follow. If, however, Jesus should appear to-day for the reformation of the Muslims, as it is alleged he will, the Holy Prophet would forthwith cease to be the purifier and teacher of the *Ummat*. Every Muslim learns the Quran from another Muslim, until the link reaches the companions of the Holy Prophet, who learned it from God himself. But Jesus will receive the knowledge of the Quran from God direct and not from the Holy Prophet and hence the Holy Prophet would cease to be a teacher of the Muslims, if Jesus comes back.

The reports containing this prophecy of Jesus' second advent, themselves, afford a clear clue as to the identity of the Messiah foretold:       *"Imam* (Head)

amongst you," says one report, not from amongst the Israelites, as the Mussalmans have been thinking. Then, there are reports in a work of Bukhari's reputation and authenticity which show that in appearance, the Promised Messiah is distinct from the Israelite Messiah, Jesus, son of Mary. The one is described as having a wheatish complexion and straight flowing hair, whereas the other, as of white complexion and curly hair. What an unmistakable clue to show that the Israelite Messiah, Jesus, is not to come in person, that the Messiah foretold is quite a different person!

There should be no difficulty in explaining how a prophecy about Messiah, the son of Mary, could be made to fit in with some other person. Jesus himself gives us the solution of this apparent impossibility. Jewish scriptures contained a similar prophecy as to the advent of a past prophet, Elijah. " Behold I will send you Elijah, the Prophet, before the coming of the great and dreadful day of the Lord " (Mai. 4: 5). From this and from certain other references in their holy books, the Jews got the impression that Elijah had been raised alive to Heaven. When Jesus appeared, this was one of the main objections against his acceptability to the Jews, Elijah, the Jews argued, must, according to the Scriptures, come before the Messiah. Jesus told them that the prophecy had been fulfilled in the person of John, who had such a strong resemblance to

Elijah in his ways and manners; because he came, Jesus told his disciples, " in the spirit and Power of Elijah " (Lk. 1:17). Exactly the same story repeats itself now. If the descent of Elijah could be taken to mean not the personal appearance of that prophet, but of some one of his morals, why cannot the descent of Jesus be interpreted in the same manner? Thus the Scriptural precedent, if not bare common-sense, could be invoked to help out of the difficulty. But here, as in the case of so many other Quranic verses and reports on the point, blind slavish adherence of popular notions came in the way and would not let the Mussalmans think for themselves.

Thus, the prophecy has only one reasonable interpretation. Not Messiah, son of Mary in person, but some one from amongst the Mussalmans themselves, partaking of Messiah-like morals and manners must appear to uphold the cause of Islam. This, alone, is a reasonable interpretation. This alone can keep the seal of Prophethood intact. This alone can avert the charge of inaccuracy of statement from the Holy Quran, which says that the Holy Prophet is to come *after* Jesus. This alone keeps the Holy Prophet in the office of purifier and teacher for his *Ummat* for all time to come as the Holy Quran says. This alone corroborates the report that the Promised Messiah must be from among the Mussalmans and also the report which gives two different descriptions of the appearances of



the Messiah foretold and Jesus. Unfortunately, however, a wrong notion that had taken deep root in the hearts of Mussalmans, through centuries of blind belief, was too hard, even for such a clear, overwhelming and authoritative evidence, to eradicate.

### **The Imam Mahdi**

Coupled with the misconceived descent theory of Jesus there was another notion prevalent among the Mussalmans, equally unfounded and detrimental to the cause of Islam. It was a common belief that just at the time when the Messiah would come down from heaven, one Imam Mahdi would also appear and both joining hands together, would wage a war against non-Muslims. They would spread Islam far and wide to the corners of the world and whosoever should refuse to accept Islam, would be put to sword. What a preposterous idea diametrically opposed to, in fact an insult to the noble teachings of the Holy Quran on the point! " Let there be no compulsion in religion," says the Holy Book and yet the audacity to hold that Imam Mahdi and Messiah would propagate Islam at the point of the sword. Again, the Book allows warfare only against those people that take the first step in declaring war upon the Mussalmans, in other words a war in self-defence. " And fight in the way of God against those that fight with you," is the positive injunction of the Quran and yet these latter-day

defenders of the faith are supposed to go about from place to place waging war upon innocent people in the interest of Islam!

As a matter of fact, the reports pertaining to the appearance of Imam Mahdi and his exploits in the cause of Islam are far from authentic. They have been absolutely discarded by the most critical works on reports. *Bukhart* and *Muslim* contain not a single such report. They make no mention of the Mahdi and his bloody method of the propagation of Islam. It was, obviously, a grave blunder on the part of Mussalmans to have set aside a clear ruling of the Holy Quran on the strength of such unauthentic reports. Not only did they overlook to weigh the worth of these reports in the light of the Holy Quran but they also ignored to investigate how far such a view was borne out by the practical life of the Holy Prophet. Not a single instance can be quoted to show that the Holy Prophet ever brought the pressure of the sword to bear on *one individual, let alone a whole nation*, to embrace Islam. What was not permissible in the case of the Holy Prophet, could not be permissible in that of any one acting in his name and on his behalf, be he Mahdi or Messiah. The Mahdi meant no more than *one guided aright*, and the Messiah was the Mahdi that was to come. This is corroborated by a report saying that there is no Mahdi but the Messiah.

### **Dajjal and Gog Magog**

The coming of the Messiah among the Muslims is associated with some tribulations due to the appearance of Gog Magog and *Dajjal* or anti-Christ. Prophecies speaking of them were a stumbling block to the educated Muslims until they were explained by the founder of the Ahmadiyya movement. Gog Magog were no others than the Christian nations of the day that had won a sway over the whole of the world. The Quranic verse—" And when Gog and Magog are let loose and they will issue forth from every elevated place," i. e. will take possession of every such place in the world,—led to the same conclusion; and the same way pointed the report: " No one will have the strength to fight with them." Likewise, *Dajjal* or anti-Christ, he showed, were the people who were spreading teachings directly opposed to those of Christ, yet in the name of Christ. For the same reason the anti-Christ has been spoken of as *Masihud-Dajjal*, a name indicating that false doctrines would be disseminated in the name of Christ as they are being done to-day by the missionaries of the West. The Holy Quran has put the prophecy in yet clearer words. Instead of adopting the word *Dajjal*, it gives the characteristic doctrine of the people called by this name in the reports. One report has it that to guard against the evil influences of the *Dajjal*, one should recite the opening and closing ten verses of

the Quranic chapter *al-Kahf* (the Cave). Now when you turn to these verses you find a clear clue as to the identity of the *Dajjal*. The Chapter has in its very first section the significant words, " And those who say that God has taken a son" and at the end as well mentions the same people " What! do, then, those who disbelieve, think that they can take my servants to be their guardians besides Me?" Now, these doctrines of Divine sonship and man-God are peculiar to the Christian people alone. They look upon Jesus as son of God and Divine in nature. Obviously, they are the people spoken of as the *Dajjal*, in the sayings of our Holy Prophet.

Thus all the prophecies with their various terms were cleared up by the *Mujaddid*. The false notions that were so far like ugly blots on the fair face of Islam, now became as glowing signs of its truth.

### **No Claim of Prophethood**

The *Mujaddid* met with a bitter opposition. Propaganda was started against him to work up the fanaticism of the masses. Several false charges were brought against him. The main of these accusations, given publicity to far and wide, was that he claimed to be a prophet and had no faith in many Islamic doctrines. To all these fabrications

he published a comprehensive reply, repudiating the charges and removing the misunderstandings. The following extracts from his handbill dated October 2, 1891, gives the lie direct to all the mischief-mongers:

"It has come to my knowledge that the leading Ulema of this town are giving publicity to the false charge against me that I am a claimant to prophethood and that I do not believe in heaven and hell, nor in the existence of Gabriel, nor in the Grand Night, nor in the miracles and Ascension of the Holy Prophet. So in the interest of truth, I do hereby publicly declare that all this is wholesale fabrication. I am not a claimant to prophethood, nor do I disbelieve in miracles, or in the existence of angels or in the Grand Night. I have faith in all those things that constitute the doctrines of Islam, according to the *Sunnat wal Jama* at school of thought. I believe in all those that are established truths according to the Holy Quran and the reports. And any claimant to prophethood after the Holy Prophet Muhammad, who was the last of the Prophets, I regard as an impostor and a disbeliever. It is my conviction that the Divine revelation given to Prophets began with Adam and came to a close with the Holy Prophet."

This shows beyond the least shadow of doubt that the alleged claim to prophethood was a mere libel against the *Mujaddid*. Notwithstanding

his emphatic denial of any such claims, the Ulema concerned did not withdraw their anathema against him.

What afforded a handle to the Ulema to issue their *fatwa* against the *Mujaddid*, was the latter's using such words as **ظلی نبی - معجزی نبی** (prophet in a metaphorical sense or the shadow of a prophet) about himself. He also held that even to-day God spoke to individuals from amongst the followers of the Holy Prophet, as he did in days gone by. These communications from God brought knowledge of the future. A recipient of such knowledge might, in a literal sense, though not in the terminology of the Islamic Law, be called a *Nabi* or prophet; for the word literally means one who has knowledge of future events. Thus the *Mujaddid* used the word prophet in a literal or metaphorical sense, about himself; for he did claim such knowledge having made numerous prophecies that had come out true. On these grounds the Ulema were furious against him, forgetting that there was nothing wrong in such claims. They were perfectly in order, on the best authorities in Islam. Authentic reports clearly call such prophetic foreknowledge from God as a part of prophethood. Likewise the word **ظلی نبی** (shadow of a prophet) should have laid all anxiety at rest; as clearly it did not imply prophethood in itself, but just its shadow. In the reports even such word as **ظل الله** (shadow of God)

has been used of just kings. No body would suspect for one moment that a king, a mere shadow of God, thus becomes one with God the substance. Just as the shadow and the substance are two things in this case, so are they in the case of a prophet and his shadow. The Ulema paid no attention to all these clear explanations. Nor did they think that the Mujaddid was not the first of the Muslim saints who had used such expressions of himself. Many others before him, saintly personages of universal authority and repute, had talked in just the same strain. Repeated explanations fell only on deaf ears. In his *Izala-i-Auham*, he positively said that what he meant by this sort of prophethood was exactly what is commonly known as *Muhaddasiyyat* in the terminology of Islam—a thing admitted on all hands, even by those very Ulema themselves. In his *Haqiqat-ul-Wahy*, he again cleared his position in the plainest possible words: "I have been designated prophet in a metaphorical sense, not in the real sense of the word" (supplement, p. 65).

Equally flimsy is the argument that because one section of his followers regards him as a prophet, in an unqualified sense, he must really have laid such a claim. Why reject his own statement couched in the clearest possible terms? There is nothing strange in the fact that certain of his followers have raised him above his real position.

In fact, in this case as well, it was but natural that history should have repeated itself. People of previous ages fell a victim to the same human weakness of taking things to extremes. They even went the length of deifying their prophets. Jesus himself, who never dreamt of being Divine in any way, was raised to the pedestal of Divinity. Nobody cared for his own clear explanation of his words, son of God, which is still there in the Gospels, " The Jews answered him, saying, for a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If He called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the son of God? " (John io: 33—36).

So it was quite in keeping with old traditions that a certain section of the followers of the promised Messiah should have elevated him from a prophet in a metaphorical sense to a prophet in real sense of the word. It should prove no stumbling block to seekers-after-truth, considering that the first Messiah was raised even much higher, right up to Divinity. It should rather serve as an additional point of resemblance between the two Messiahs.



### **The Work Before the Mujaddid**

For thirteen centuries since the day of the Holy Prophet, Islam had been in possession of temporal power and glory, though about the close of the thirteenth century, that power had greatly dwindled. During this period, the *Mujaddids* were called upon to do work only in the way of internal reformation. The express object with which they were charged was to remedy any corruption that might spring up from within. But the *Mujaddid* of the fourteenth century had before him the mighty task of combating other religions, which had adopted a threatening attitude towards Islam. Christianity was up against Islam, subjecting it to the bitterest of onslaughts. The sons of Islam, forsaking the religion of Unity were, by the thousand, taking shelter in the cult of Trinity or were giving themselves up to absolute irreligiousness. Here in India, the so-called harmless Hindu religion was also putting on gloves against all religions, reviling alike their founders and their teachings. Heaps of mud were being thrown on Islam in particular. Again, there sprang up religions, such as the Brahmo Samaj, with a negation of the fact of Divine revelation for their very corner-stone. Thus to counteract these numerous currents of baneful influences, a mighty *Mujaddid* was the crying need of the hour. On the other hand, internal corruptions also sprang up in unprecedented proportions. Western education

tended to leave an atheistic impress on the minds of those thus brought up. Religion lost its hold and was held up to ridicule. Even those at the helm of national education were such that regarded revelation as a mere voice from within the heart of man himself. It was for the *Mujaddid* of the century to provide the necessary antidote to all these poisonous influences. Over and above this, the *Mujaddid* had to direct the attention of the Mussalmans to the great work of the propagation of Islam. The Mussalmans were in a state of utter bewilderment not knowing what to do. Like a drowning man, they would catch at every passing drifting straw. Now, they would look for their salvation in blind imitation of the West, now in a stubborn opposition to it. Disappointed in one place, they would turn to another and meeting with a rebuff there, they would rush to yet another. The *Mujaddid* came to awaken them to the secret of their own power. The Holy Quran, he told them, was a stupendous force and could shake whole mountains of obstacles. This great truth, the Mussalmans had lost all sight of, the truth, embodied in the Quranic verse: " If we sent this Quran down on a mountain, you will find it shaking and going to peices." And so, the main mission of the *Mujaddid*, which in fact was all-comprehensive including external defence as well as internal reformation, came to be the *Propagation of Islam*.

Propagation of Islam was the very first cry this *Mujaddid* of the fourteenth century raised, no sooner he was called to office. Ever since, right till his last breath on this earth, he held aloft this one banner of Islam. Now, you find him dealing with the Brahmo Samaj, now meeting the Arya Samaj. Again, he was at grips with Christianity or establishing the superiority of Islam over Buddhism. His heart was burning with the desire that the banner of Islam may some day be unfurled both in the East and the West. He had a deep conviction in the intrinsic worth of the Holy Quran. He was confident the world could not help submitting to the force of its teachings. Not steel, but rational persuasion and spiritual signs, could captivate the heart of humanity.

Propagation of Islam was the *Mujaddid's* sole mission, but he had also to remove the obstacles that were there in the way. It was impossible to meet Christianity or to propagate Islam amongst the Christians, unless Jesus were kept to his proper place — a prophet among the prophets of God, eating and drinking like them, subject to other human needs like them, changeable in his physical condition and also dead like all the rest of them. Nor could any such idea as the propagation of Islam by the Mahdi at the point of the sword, produce anything but disgust in the hearts of men. So, he who came with the mission of the propagation of Islam,

had first of all to clear these obstacles out of the way. The world of Islam owes a debt of gratitude to the *Mujaddid* for the unique service he rendered to the cause of Islam, in removing these two misconceptions. In the face of these, Islam could have, not the least chance, even of a hearing. These two facts, he established as clearly as broad day\* light—the fact that Jesus was not a whit superhuman, that he was human in the fullest sense of the word and the fact that never in the days of the Holy Prophet was Islam propagated at the point of the sword, nor ever in future would it be propagated in that way. This was a matter of sheer necessity. Islam could not possibly make any headway in the face of these obnoxious ideas. And so the *Mujaddid* had to deal with them. But prejudice dies hard. His action was viewed with misgiving. He was accused of introducing innovations into religion.

### **The Movement Split into Two**

The fact that the Ahmadiyya movement has split into two sections, constitutes, with some, an argument against the movement, whereas, in fact, this should have served as an additional testimony to its truth. Obviously, if it were a man-made movement, the split must have meant its death-knell. But planted as it was by the hand of God, the division into two only tended to accelerate its speed

manifold. The activities of the movement, instead of slackening, have enormously multiplied, and this is no small testimony to the righteousness of the cause. In its early days, Islam too was rent into sections. Besides, there were internecine political strifes as well. But Islam was not a whit impeded in its onward march on that account. And the reason was simple enough. It was a thing of Divine origin. It is only history repeating itself in the case of the Ahmadiyya movement. A divided house has even here meant added momentum and greater progress. It is true, one of the sections has succumbed to the traditional weakness in all such cases and has carried things to unwarranted extremes. But this is no reason why those who honestly appreciate the services of the *Mujaddid* in the cause of Islam should keep back from the movement. If they sincerely believe in the righteousness of the movement, they are honour-bound to openly identify themselves with the cause. Fear of opposition or of incurring public odium can not exonerate them from this moral obligation. Nor must the unfortunate fact that the Qadian section of the movement has bungled up the whole thing through pious over-zeal stand in the way. Rather, this makes them doubly honour-bound to come out in the open and take a manly stand by the standard of the *Mujaddid*. Not only must they be true to themselves and do the bidding of their conscience, but now that a great

and noble cause, has been so grossly distorted at the hands of some of its own adherents, it means another call of duty. They must step forward to save that great and noble cause by adding their weight to the side which has the truth with it. And the only way is to lend all their moral and material support to the other section, which represents the movement exactly in the colour it had in the day of its holy founder. They must join the Lahore section and be a source of strength to it. The strength of this section will, of itself, exert a moderating influence on the other section of extremism and will bring it round to true position.

### **Pledge of Fealty—Its Necessity**

There is quite a large number of such people who admit the truth of the Ahmadiyya movement, but see no particular reason why they should formally make such declaration and take *Bai'at*, the pledge of fealty. The founder of the Ahmadiyya movement, they contend, was a righteous servant of Islam. He may have been a *Mujaddid*, a *Messiah* or a *Mahdi* but why must they acknowledge him as such. True, the acceptance of a *Mujaddid* is not to be taken in the same sense as that of a prophet. Every Prophet demands a twofold confession of faith in the Unity of God and of faith in his own prophethood. But a *Mujaddid* never asks for a profession of faith in his own person. Even the extremists

of Qadian will tell you that the text of the pledge, which the founder took from the members, contained no mention of the *Mujaddid's* supposed prophethood. The only pledge which was asked for was: " I will hold religion above the world." Profession of faith in the Unity of God and in the prophethood of the Holy Prophet Muhammad, was required in the way of Faith. The very opening words of the *Bai'at* were:

"I bear witness that there is no object of adoration besides God Who is One, having no associate and I bear witness that Muhammad is His servant and His Apostle." Thus the *Baiat* consisted in two things: the faith-part and the practical-part. The faith-part was confined to God and the Holy Prophet Muhammad without the least reference to his own alleged prophethood, whereas the practical-part was summed up in one sentence. " I will hold religion above the world." As this was the chief purpose of the *Bat'at*, the practical pledge to serve the cause of religion. *Mujaddids* are raised for this sole purpose—the service of religion and so they want around them men who would assist them in that service. So did the founder of the Ahmadiyya movement invite people to join hands with him in fighting the battles of Islam. This was the sole significance of the *Batats* he took.

To all such persons who are not quite sure of

the utility of *Bai'at*, the Holy Quran furnishes clear guidance. "Stand by the righteous ones," says the Book (9: 119). Here is an emphatic injunction to actively cooperate with all those who stand for a righteous cause. Thus, it is a moral duty to respond to the call of the *Mujaddid*, the *most righteous* personality of the time, standing for the *most righteous* of causes, the defence and propagation of Islam. Those, however, who do not listen to that call, shirk an imperative duty and disregard the Quranic injunction. In a way they declare a Divine act as vain and idle. God, Who alone knows best how Islam is to triumph, commissions a man for that express purpose. Do those that stand aloof from him mean that they can do without such a one? Surely, God is above all vain things and a thorough Muslim is one who submits whole-heartedly to all His behests.

Formal *Bat'at*, pledge, has a psychological value of its own. It tends, undoubtedly, to strengthen the heart of man bringing him Divine peace and content. We have a concrete illustration of this in the life of the Holy Prophet. At the time of the Truce of Hudaibiyya, 1,400 companions who were already devoted followers of the Holy Prophet and ready to sacrifice their all a- his bidding, were required to make a fresh *Bai'at*.. This was done under Divine guidance and when done, God, expressed His pleasure at it, and infused calm



and content into their hearts. Obviously, this *Bai'at* was needed in view of the emergency that had arisen. The Mussalmans were in a critical condition and it was time for unparalleled pluck and *Bai'at* was necessary. The same was the necessity of *Bai'at* in the eye of the *Mujaddid* and the same is the necessity to-day. There is the greatest of emergencies calling aloud to be up against the alarming onslaughts on Islam on all sides, and hence the urgent necessity of the *Bai'at*.

*Bai'at* is nothing more than a solemn pledge made in public to stand for and by a certain cause. It does not only bring Divine solace to the heart of man, but it also keeps him firm by the cause, in thick and thin. By his very nature, man feels ashamed of going back upon his own publicly declared words. So when in the service of a high cause, he finds himself beset with difficulties and would feel like giving way, this public declaration comes to sustain him. He sticks to it, under trials and tribulations. The service of Islam at the present day must needs entail no small amount of hardship and self-sacrifice. To form a solid band of men, who might uphold the cause of Islam under the most adverse conditions, was, therefore, a bare necessity. And *Bai'at*, a solemn public declaration, must obviously be the very corner-stone of any such organisation. Even an ordinary soldier is required, at the time of enlisting, to make an open profession of loyalty to

*the* rule. The soldiers of Islam who must rally round the standard of the *Mujaddid* are, for that sole reason, required to declare in so many words that come what might they would live and die by Islam. "I will hold religion above the world," everyone has to pledge.

### **An Appeal**

Better late than never. Even now I would call upon every Mussalman to volunteer for the service of Islam and enlist in the force of the *Mujaddid*. Let not petty objections stand in the way. Men of Hazrat Abu Bakr and Umar's eminent positions could not escape the perverted vision of the critic. Their greatness extorts the meed of recognition even from those opposed to Islam, yet there are Mussalmans who are not ashamed of picking holes in them. If the Ulema are to-day, finding fault with the *Mujaddid* in small things, it is due to their own perverse mentality and in doing so, they are only stepping in the shoes of the slanderers of all good men. It has never been the way of good people to speak ill of those who stand for upholding the cause of Truth. As to objections, there can be no limit to them in this world. All you want to test is whether the work done is good and noble. If you find the work such, small things which are wholly due to misunderstanding, prejudice, dull vision and numerous other causes, must not stand in your way. Do not make

mountains out of these mole-hills and manfully walk over them. It is easy enough to pick a loop-hole, but real solid work requires some doing. If the founder of the Ahmadiyya Movement is not the *Mujaddid* of the 14th century, where is another to fill that place? Or do you presume that the Holy Prophet's authentic promise is not going to find fulfilment any more? And I conclude with an open invitation to one and all to come and join hands with us in the service of Islam, on the lines and principles explained above.

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# THE AHMADIYYA MOVEMENT

## INITIATION DECLARATION

One who would like to be initiated into the Movement must pledge as follows:

*Firstly*, that until he is laid in his grave, he will shun all forms and shades of polytheism.

*Secondly*, that he will guard against falsehood, fornication, evil sight and every form of sin, evil, cruelty, dishonesty, disorder, and rebellion: and that in moments of passion, he will on no account give in, however, boisterous that passion may be.

*Thirdly*, that without fail, he will say his prayers five times a day as enjoined by God and His Apostle and that, to the best of his power, he will say his mid-night prayer, will invoke Divine blessings on the Holy Prophet, will ask forgiveness for his sins and will, with a truly loving heart, recall God's favours and glorify Him.

*Fourthly*, that he will do nothing in any way to injure his fellow human beings in general and the Mussalmans in particular—neither with the tongue, nor with the hand, nor in any other way.

*Fifthly*, that he will show fidelity to God under all circumstances—alike in prosperity, and adversity, in pleasure and pain, in time of bliss and affliction; that he will resign himself to God under all conditions and will cheerfully bear all hardships and humiliations in His way; that in the hour of calamity he will not turn his back but will step yet onward.

*Sixthly*, that he will eschew observance evil customs or following the promptings of his lower nature; that he will thoroughly submit to the yoke of the Holy Quran; and that in every walk of life, he will hold the Word of God and of His Apostle as his guiding principle.

*Seventhly*, that he will totally abstain from haughtiness and will live in humility, meekness and mildness.

*Eighthly*, that he will hold the honour of religion, and sympathy for Islam dearer than everything else—dearer than his life, his wealth, his honour, his children, his kith and his kin.

*Ninethly*, that he will make it a rule of his life to show sympathy towards all human beings, out of love for God and that, to the best of his power, he will use all his God-given faculties and blessings in the benefit of humanity.

*Tenthly*, that binding himself with me (Hazrat Mirza Ghulam Ahmad Sahib) in a fraternal bond in the way of Allah, he will obey me in everything good and will live up to this pledge till his death; that in this fraternal bond he will show so much of sincerity as is not met with in cases of blood relations or other worldly connections.

**THE PLEDGE**

شَهِدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I bear witness that there is no object of adoration besides Allah, Who is one and has no associate and I bear witness that Muhammad is His servant and His Apostle.

This day, I join the Movement of the *Mujaddid*, the Promised Messiah and the Mahdi, Hazrat Mirza Ghulam Ahmad, at the hand of .....  
 ..... and sincerely repent of all the sins that I have so far been in. I sincerely pledge that so far as my wit and power go, I will eschew all evil and,

**WILL HOLD RELIGION ABOVE THE WORLD**

to the best of my capacity. I will fulfil the obligations of prayer, of fast, of poor-rate, and of the pilgrimage to Mecca. To the best of my means, I will exert myself in the propagation of Islam and the extension of the Movement, as the Ahmadiyya Anjuman-Isha'at-i-Islam may direct.

I ask forgiveness of Allah for all my sins and to Him I turn back. I have been cruel to myself, O Lord, and I confess my sins. So be pleased to forgive my sins; for no one forgives sins except Thyself.

Signature .....  
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