

**Maulana Muhammad Ali**

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**RECOGNISE  
THE IMAM  
OF THE AGE**

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**AHMADIYYA ANJUMAN ISHAAT ISLAM  
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# RECOGNISE THE IMAM OF THE AGE

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Translated from Urdu by:

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“And the person, who does not recognise the Imam (religious leader) of his age, dies the death of ignorance.”

*(Hadith)*

The Prophet Muhammad (May Allah’s blessings be upon him) is the Last Prophet after whom, none can be appointed as a prophet till the day of Judgement, because with Muhammad’s appearance, the mission of prophethood has been fulfilled.

It is through him (Muhammad) that we have got the Guide Book viz. the Holy Qur’an which fulfils the object in every age and every clime and will do so till the Day of Judgement and no further problem can arise, which cannot be solved by the Book, and to perform which any new prophet may be required. This is the reason, why Prophet Muhammad has been designated as the Last Prophet. There are numerous sayings of the Prophet Muhammad, wherein he has proclaimed, that he is the Last of the Prophets and there will be no prophet after him. But it cannot be denied that with the lapse of time, corruptions creep into the beliefs of the people, which are against religion, and sometimes people become so lethargic, that some Divinely-inspired Personality is required to instil a new life and remove the lethargy.

## **Appearance of ‘Mujaddid’ (Reformer)**

To fulfil this end the Prophet has said: “Verily Allah will raise a Mujaddid (Reformer) for the Muslim people at the beginning of every century (**Hijrah**), who will revive the faith for them”

This saying of the Prophet has been accepted as authentic by all great Collectors of Hadith. It has been proved correct practically too as in every century some reformer or other has stood up and has claimed to be appointed by Allah. There have been more than one reformer in different parts of the world — they have claimed to be such on the strength of the Prophet’s saying. Among such blessed people are Hazrat Omar bin Abdul Aziz, Hazrat Imam Shafai, Imam Abul Hasan al-Ash’ari, Imam Ghazzali, Imam Razi, Imam Jalaluddin Sayuti, Haz-

rat Syed Abdul Qadir of Gilan, Imam Bukhari, Imam Nasai, Imam Ibn Taymiyya, Hazrat Shah Waliullah of Delhi and Hazrat Shaikh Ahmad Sirhindi. They guided the people to the right path on obtaining guidance from the Holy Prophet Muhammad (peace be upon him). They saved Islam from the vile attacks of the enemies, though unfortunately some learned men of the time, dubbed them as Kafirs (unbelievers) and harassed them. Some five hundred Ulema declared Hazrat Syed Abdul Qadir Jilani to be a 'kafir'. Hazrat Abu Hanifa, Hazrat Imam Malik, Hazrat Imam Shafai and Hazrat Imam Hambal were tortured in various ways. They were also imprisoned and flogged. Hazrat Mujaddid Alf Sani was imprisoned in Gowaliar fort and his views were declared to be heretic. In spite of such harsh treatment, they all stood for truth and righteousness. May Allah be pleased with them all.

### **The Mujaddid (Reformer)**

It was in the fitness of things that the said promise of the Holy Prophet Muhammad (Peace be upon him) be fulfilled in this 14th Century (**Hijrah**) when atheism and materialism had reached their highest mark. Not only people of other religions were making frivolous objections against Islam, there were even ill-feeling and diversion from religion among the Muslims including the Ulema. There was so great ignorance prevalent about Islam that it was a necessity that some divinely-inspired person should come forward, with the spirit found among the past reformers; rather he should surpass the pervious reformers as his task was so much more difficult. God blessed Hazrat Mirza Ghulam Ahmad of Qadian and raised him to the position of the Reformer. In this century, none else has claimed to be the Mujaddid (Reformer). Hazrat Mirza Sahib, on the other hand, took up the cause of Islam and gave a crushing reply to the objections of the followers of other religions, which none did so vehemently during the last thirteen hundred years. One of the bitterest enemies of Hazrat Mirza viz. Maulvi Muhammad Hussain of Batala, while reviewing **Barahin-i-Ahmaddiyya** has stated: "Considering the state of affairs of the present day, in my opinion this book is such, as has not been brought out uptill now in favour of Islam. God alone knows about the future. Its author is also so strong in the support of the cause of Islam, that we do not find anyone like him amongst the Muslims of the past. If anyone treats my view as an Asiatic exaggeration, let him point out a single such book, which has thrown such a bold challenge to all the religions or the enemies of Islam. Let some such men be pointed out, who might have boldly asserted that if anyone suspects "Ilham" (that Allah speaks) let him come to me (i.e. to Mirza Sahib) and have an experience

and experiment of it" (*Ishaat al-Sunnah*, vol. VII, June to November, 1884, p. 152).

In spite of this admission, the same Maulvi Muhammad Hussain of Batala and several other Ulema following in the footsteps of their predecessors, passed a fatwa (Fiat) of Kufr (infidelity) against the Reformer of the time, and attributed several matters to him (falsely). It is already stated that during his (Mirza Sahib's) time matters had gone so far, at the hands of the Christians and on account of the Muslims, that it was necessary that some Reformer should appear to improve matters and actually it happened like that.

### **Claim of Messiahship**

The claim of Hazrat Mirza Sahib to be the Mujaddid (Reformer of the Age) was made public in 1882, but in 1891 God informed him that Jesus Christ son of Mary was dead already and that Messiah about whom there is a prophecy in the Hadith was, in fact, the Reformer of the 14th Century A. H. who was to be like Jesus Christ being endowed with the qualities of Christ: and as his main object was to do away with the menace of Christianity, he was named Messiah. Hazrat Mirza Sahib himself explained: "As I have been given the light for the guidance of the Christian nations, so I have been named "son of Mary". He has explained more clearly the significance of this name in these words:

"It should be remembered, that the claim to be Promised Messiah is not weightier than being a 'Mulham', one with whom God talks and a Mujaddid from God, so it is permissible for him to be called by God as Moses-like or Messiah-like. One who has the distinction of talking with God and who has been deputed to serve religion, God the Great and Glorious may give him any name, The present Reformer has been given the name of the 'Promised Messiah' because, the big task of this Reformer is to counteract the adverse propaganda of Christianity and to vindicate the superiority of Islam by irrefutable arguments" (*Aeena-i-Kamalat-i-Islam*, p. 340).

Thus it is clear that Hazrat Mirza Sahib never meant to become the original Christ, but he got this honorary title because of his mission to counteract the Christian propaganda. In spite of these details, it has been related by Hazrat Mujaddid Alf Sani that it is just possible that the Ulema of the time who do not go deeper than the outward appearance, will deny this because of the depth of meaning these matters.... and will consider it against religion."

### **Charge i.e. Fatwa of Kufr (Infidelity) against the Reformer of the Time**

The Ulema of the present day following in the footsteps of their predecessors put all sorts of blames on the Reformer and held him to be an infidel and harassed him in every way.

In brief the charges levied against him were :

- (1) He claimed to be a prophet.
- (2) He held Muslims to be unbelievers.
- (3) He abused the Ulema (Religious leaders) of the time and the Muslims.
- (4) He insulted Hazrat Isa (Jesus Christ) and other prophets.

These are the biggest insinuations made against Hazrat Mirza Sahib and for which he is dubbed as an infidel; though none of these insinuations are correct.

We explain and prove the falsity of these charges as follows :

#### **Charge of claim to Prophethood**

Hazrat Mirza Sahib never claimed to be a prophet, rather repeatedly, he refuted it in his books. He has stated clearly:

“There is no claim to prophethood, but to Muhaddathiyat which has been done by the order of God.” (*Izala Auham*, p. 421)

“I am neither a claimant of prophethood, nor do I deny the miracles or the angels and Lailat al-Qadr, etc., rather I believe in all those matters which form part of the Muslim beliefs, and which are the doctrines of the Sunnat wal Jama’at sect. I accept all those doctrines which are confirmed by the Holy Qur’an and Hadith. I consider Hazrat Muhammad (May Allah’s blessings be upon him) to be the Last of the Prophets, and hold any other claimant to prophethood to be a liar and an infidel. I never claimed to be a prophet and never stated that I was a prophet. But some people have misinterpreted my words.” (*Hamamat al-Bushra*, p. 79).

Many similar assertions are found in his books, but those who have got malice in their hearts, overlook clear statements and simply choose the phrase used in an allegorical and figurative sense. Though Hazrat Mirza Sahib has clearly stated, that he was given the name of prophet in an allegorical sense and not as a reality and it is just as Hazrat Maulana Rum, (may peace be on him) has spoken about the Imam that “O disciple, he is the prophet of his time, so that the

prophet's light may be shown by him." Hazrat Mirza Sahib has himself suggested to his community: "As on account of such words, which have been used merely figuratively, there may be disruption in Islam and it may have bad effect, hence the members of the community should not use such figurative terms in every day parlance; and must have whole-hearted faith in the fact that Prophethood has come to an end with Hazrat Muhammad (Peace be upon him).... I am a servant of Islam and this is the main object of my appearance and the words prophet and messenger have been used in the mere figurative and allegorical sense."

If after this vindication, anyone, whether a friend or a foe, still insists that Hazrat Mirza Sahib claimed to be a prophet is to say the least a most unjust man.

### **The Charge that Muslims are Infidels**

Another false allegation is that Hazrat Mirza Sahib treated the Muslims as Kafirs. This has been refuted repeatedly. Hazrat Mirza Sahib's own words are : "From the very beginning it has been my faith, that by denying my claims no one becomes an infidel" (**Tiryaq al-Qulub**, p. 130). On the same page he avers; "I do not name any 'Kalimah-go' (reciter of Kalimah) as Kafir (infidel)" In his last book **Haqiqat al-Wahy** he says: "What a great dishonesty it is that you (yourself) proclaim (me) to be a Kafir and still charge me with holding all the Muslims as Kafirs" (**Haqiqat al-Wahy**, p. 120).

In practice also he treated the Muslims just as Islam demands. In so much so that he permitted the funeral prayer of an opponent who did not speak ill of him, and in fact he offered funeral prayer of several such persons, who were not his disciples or followers.

In spite of these clear explanations, who can be a greater tyrant than the one who alleges that Hazrat Mirza Sahib considered the Muslims as infidels.

### **The Allegation of Abusing Muslim Ulema and the Muslims**

The third charge is that Hazrat Mirza Sahib has abused the learned men of the time and all the Muslims. The charge is absolutely false. First of all an abuse is something said falsely against facts. In the Holy Qur'an the learned men of the Jews have been compared to the asses carrying wood. Similarly it is said about them, that God made them monkeys and swines. Are these expressions an abuse? If not, there could be no harm if Hazrat Mirza Sahib used any strong language about those learned men, whose character and deeds are a

disgrace to Islam and whose action has been to call the Muslims, infidels and abuse them. Has not the Holy Prophet (Peace be upon him) declared the learned men of the latter days as the worst of the creation. There is a hadith in **Kanz al-Umaal**: "Among my followers there will be perplexity, and the people in their perplexity would approach their learned men, but at the time those learned men would be (like) monkeys and swines." (**Kanz al-Umaal**, v. 7, p. 190). This is the type of the learned men of the latter days and today it is manifestly correct. Should the expressions of the Prophet be taken to be abuse? If not, why this charge should be levelled against Hazrat Mirza Sahib, that he abused the learned men. Did not the so-called learned men abuse him and go to the length of calling him infidel, **Dajjal** and Satan and did they not try to harass him? Hazrat Mirza Sahib's observations are against such learned men only. He never said anything against the fairminded learned men. He has stated in clear words in **Al-Huda**, p. 68: "My observation is against the wicked learned men only and not against the gentle ones." Again he has asserted "I seek refuge in God from decrying honest learned men and gentlemen, whether they be Muslims, Christians or Aryas."

Once again he has said, "Such people who are called learned, are enemies of Islam and are following in the footsteps of the Jews, but I do not say so in general, I mean only the dishonest ones and exclude the faithful ones (Notice called **Arya mat ki Nishani**, dated 17 December 1892, vide **Aeena-i-Kamat-i-Islam**). It is the highest perfidy to say that Hazrat Mirza Sahib abused the learned men and the Muslims after such clear and convincing explanations.

### **Charge of Defaming Prophets**

The fourth charge levelled against Hazrat Mirza Sahib is that he defamed the prophets. In this connection it is especially said that, heaven forbid, Hazrat Mirza Sahib has abused and defamed Jesus Christ. It is absolutely unwarranted. Hazrat Mirza Sahib never defamed any prophet, rather he wrote strongly on the "Innocence of the Prophets" and refuted the defects attributed to them. He laid stress on the fact that all the prophets were innocent, and they did not commit any evil or sin.

He held Jesus Christ also to be one of the innocent prophets, and as for himself he claimed to be like him. As such how could Hazrat Mirza Sahib find fault with Jesus Christ? No doubt it is a fact that when the Christians began to pile abuses on the Holy Prophet Muhammad (Peace be upon him) Hazrat Mirza Sahib also threw into sharp

relief the picture of Christ as given in the Bible according to the beliefs of the Christians themselves. He has pointed out clearly: "In my expressions, I have meant the reputed Christ of the Christians and not the Prophet of God named Jesus, son of Mary, as mentioned in the Qur'an. He has never been the subject of what I said." (Title, **Paigham-i-Sulh**, p. 2).

This has not been the way of Hazrat Mirza Sahib alone, rather all the supporters of Islam have adopted this method of argument. Even the **Akhbar Ahl-i-Hadith** of Maulvi Sanaullah of Amritsar has argued with the Christians in this way. We quote below by way of example from the **Akhbar Ahl-i-Hadith**: "Whatever force the Christian Missionaries may apply to prove the immaculate character of Jesus, he or his mother Mary cannot stand the test. Moreover it is stated in the Bible, that Christ and his disciples were invited somewhere. There was arrangement of wine-drinking also, and the wine ran short. Then Christ asked his disciples to fill up the six pitchers with water and it was done. Christ transferred it into wine. This act itself is a sin. Thus we cannot consider Christ to be free from sin". (**Ahl-i-Hadith**, dated 29th November, 1939).

Exactly similar are the words used by Hazrat Mirza Sahib in connection with the Christians. It is strange that Hazrat Mirza Sahib is alleged to be defaming the prophets by these words while nothing is said against Maulvi Sanaullah and others. Hazrat Mirza Sahib has explained his position while using these words: "I have written it by way of reply on the authority of the Bible, otherwise I respect Jesus Christ and know that he is one of the Blessed Prophets." Does it behove one to say even now, that Hazrat Mirza Sahib defamed the prophets.

### **The duty of the Mujaddid (Reformer)**

What is explained above is the exposure of the charges brought against Mirza Sahib every now and then in an attempt to set people against him.

It is the duty of the fair and just ones that they should not be led away by what the so-called Maulvis say. They should realize the responsibilities that God and the Holy Prophet (Peace be upon him) have placed on them. They should study the life and work of the Reformer of the age and ponder over it. If Hazrat Mirza Sahib is not the Mujaddid (Reformer) then the promise of Hazrat Muhammad (Peace be upon him), which has been fulfilled for the last thirteen centuries, would remain unfulfilled in the fourteenth century when



transgression from the right path along with sin and evil have reached their highest pitch.

Who else is the Reformer who has done anything towards the defence and propagation of Islam, as has been done by Hazrat Mirza Ghulam Ahmad of Qadian and his followers. The details of these works may be had from Ahmadiyyah Anjuman Ishaat-i-Islam, Darus-Salam, 5-Usman Block New Garden Town, Lahore 54600. Pakistan.

In brief it would suffice to say that the Holy Qur'an has been translated into many European languages and still further translations are in hand. In addition to an Islamic mission at Woking (UK.) in the centre of Europe, a beautiful Mosque has been established in Berlin Germany. Another mission is working in Holland. Independent Missions are working in Indonesia, Guyana, Surinam in South America, Trinidad, South Africa, Fiji Islands and in 3 cities in U.S.A. and in 2 cities in Canada to counteract the anti-Islamic propaganda work.

Recently missions have been opened in Western Africa where Islam is winning against Christianity. Islamic literature is being sent to all the four corners of the world.

Who else is putting even one-tenth of the efforts to spread Islam, as the followers of the true Mujaddid of this century — Hazrat Mirza Ghulam Ahmad Sahib, are doing.

### **Last Appeal**

O people of God, get up and exert to help in the cause of Islam, which is the duty of every Muslim. Come forward to propagate Islam. Gird up your loins, support the Reformer of the Age, strengthen your faith; for the Holy Prophet Muhammad (Peace be upon him) has said, "One who did not recognize the Imam (Leader and Reformer) of the age, died in ignorance" i.e. he did not receive the light, which the Reformer brought with him.

In the end we think it necessary to make it clear that the members of the Qadian Group have become 'Saint-Worshippers' and as such have raised Hazrat Mirza Sahib to the pedestal of prophethood, just as the followers of the previous Messiah (Jesus Christ) elevated him as God, the followers of the second Messiah (Hazrat Mirza Sahib) made the Mujaddid a prophet. Consequently the Qadian Section considers all the other Muslims to be Kafirs (infidels).

The real and true followers of the Reformer (Hazrat Mirza Sahib) are the members of "Ahmadiyyah Anjuman Ishaat-i-Islam, Lahore"

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who have vindicated their claim as missionaries of Islam by presenting it in its true spirit.

Hence, those brethren in faith, who are desirous of knowing the real facts about the teachings of the Reformer, should correspond with Ahmadiyyah Anjuman Ishaat-i-Islam, Fatimabai Court, 4th Floor, 17, Maulana Azad Road, Jacob Circle, Bombay - 400 011. Telephone No. 309 34 38 & 308 83 30.

## OUR BELIEFS

*Ash'hadu-an la ilaha ill-allahu wahdahu la sharika lahu wa ash'hadu-anna Muhammad-an 'abduhu wa rasuluhu*

1. We believe Allah to be the Possessor of all the perfect attributes, free from all defects and imperfections, Unique in His Person, unrivalled in His Attributes and Works, and One without a partner.
2. We hold it is essential to believe in angels, all the Divine Books, and all the prophets and messengers of God.
3. We believe that the Holy Prophet Muhammad is the *Khatam al-Nabiyyin*. With his advent religion has been perfected, so he is the Last Prophet after whom no prophet shall appear, either a new one or a former one.
4. We believe in the life after death, and in all matters relating to the grave, the day of judgement, and paradise and hell, that are proven from the Qur'an and Hadith.
5. From the depth of our hearts, we hold the Righteous Caliphs, the Holy Companions (*ashab*), the Purified Wives, and members of the Holy Household (*ahl bait*), as beloved, worthy of respect, and honourable in the sight of God.
6. We hold the Imams Abu Hanifah, Shafi'i, Malik, and Ahmad bin Hanbal to be the leaders of jurisprudence (*fiqh*); and saints such as Shaikh 'Abdul Qadir Jilani, Khawaja Naqshband; and Shaikh Ahmad Sirhindi to be the leaders of *Tusawwaf* (the spiritual sciences). We believe all such elders of the religion to be worthy of esteem.
7. In accordance with the Holy Prophet's sayings about mujaddids and muhaddaths, we believe in the truth of the mujaddids of all the centuries, and in accordance with the same tradition, believe in Hazrat Mirza Ghulam Ahmad of Qadian as the Mujaddid of the fourteenth century of Hijrah, and *not as a prophet*.
8. We consider each such person to be a Muslim who professes to believe in Kalima *la ilaha ili-allah, Muhammad-ur rasul Allah* ("there is no god but Allah, and Muhammad is the Messenger of Allah) and calls himself a Muslim.
9. All the members of the Ahmadiyyah Anjuman Isha'at Islam believe in practising according to God's Book the Holy Qur'an

and the Sunnah of the Holy Prophet Muhammad, and if no specific direction is found there, they give precedence to the Hanafi school of jurisprudence.

The Ahmadiyyah Anjuman Isha'at Islam has not only been proclaiming these beliefs but, for sixty-five years, it has been engaged in the propagation of Islam and service to its cause. The whole world and in particular the Muslim religious scholars of the Indo-Pakistan sub-continent have borne witness to this fact.

### **SWORN DECLARATION OF HAZRAT MIRZA GHULAM AHMAD OF QADIAN :**

"I make it clear to the public that I swear by Almighty Allah that I am not a *kafir*. My belief is *La ilaha ill-allah Muhammad-ur rasul Allah*, and regarding the Holy Prophet I believe that "he is the messenger of Allah and *Khatam al-Nabiyyin*" (the Qur'an 33:40). I swear to this statement as many times as the Holy Qur'an, and as many times as there are excellences of the Holy Prophet in God's eyes. No belief of mine is opposed to the directions of God or of the Holy Prophet, and he who thinks otherwise is mistaken. Whoever still considers me a *kafir*, and does not refrain from declaring me as such, should remember with certainty that God will question him after his death."

"In all matters my beliefs are the same as those of the other followers of *ahl sunnah*. In this house of God, I admit most clearly that I believe in the finality of prophethood of the *Khatam al-anbiya*, the Holy Prophet. Whoever denies the finality of prophethood, I consider him to be a (*Kafir*) disbeliever and outside the pale of Islam."

### **SWORN DECLARATION OF HAZRAT MAULANA HUMAHHAD ALI, FIRST HEAD OF THE LAHORE AHMADIYYA COMMUNITY :**

"I, Muhammad Ali, head of the Lahore Ahmadiyyah Community, do swear by Almighty God that my belief is that Hazrat Mirza Sahib was a Mujaddid and the Messiah, but not a prophet, and that a person cannot become a *kafir* and excluded from the pale of Islam by denying him as such; this was also the belief of Hazrat Mirza Sahib himself. "O God, if I have lied in swearing by Thy name, send upon me such exemplary punishment as could not come from human means, and by which the world would see how terrible and frightening is God's punishment for those who deceive His creatures by swearing falsely in His name."

### **SWORN DECLARATION OF MAULANA SADR-UD-DIN, HEAD OF THE LAHORE AHMADIYYAH COMMUNITY :**

"Knowing God to be present and to be our witness, we state on oath that from the beginning we have believed and we still believe, that no prophet, either a new one or a former one can appear after our Holy Prophet Muhammad."