"God is the Light of the heavens and the earth" (The Qur’an 23:35)

AND FROM AMONG YOU THERE SHOULD BE A PARTY WHO INVITE TO GOOD AND ENJOIN THE RIGHT AND FORBID THE WRONG AND THESE ARE THEY WHO ARE SUCCESSFUL (The Qur’an 3:103)
OUR BELIEFS

Ashha’du an la ilaha ill allahu wahdahu la sharika lahu wa ashhadu anna Muhammad anabduhu 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 essential to believe in angels, all of 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 come, neither a new one nor a former one.

4. We believe in the life after death, and in all matters relating to the grave, the Day of Judgment 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 Hanbal to be the leaders of jurisprudence (fiqh); and saints such as Shaikh’ Abdul Qadir Jilani, Khawajah Naqshband; and Shaikh Ahmad Sirhindi to be leaders of Tusiwallaf (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, not as a Prophet.

8. We consider each such person to be Muslim who professes to believe la ilaha ill allah, Muhammad ur rasul Allah (there is no God but Allah, Muhammad is the Messenger of Allah) and calls himself a Muslim.

9. All the members of the Ahmadiyya Anjuman Isha’at I- Islam Lahore believe in acting 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.

10. The Ahmadiyya Anjuman Isha’at I Islam Lahore has not only been proclaiming these beliefs but, for over Eighty 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 Excellency 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 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 disbeliever and outside the pale of Islam.”

SWORN DECLARATION OF HAZRAT MAULANA MUHAMMAD ALI, FIRST HEAD OF THE LAHORE AHMADIYYA COMMUNITY:

“I, Muhammad Ali, Head of the Lahore Ahmadiyya 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 “ 0 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.”
Instructions and Guidance for the Ahmadiyya Jama‘at

For every Ahmadi to read from start to finish, and to note whatever applies to him and to put it into practice.

by
Maulana Muhammad Ali
First Head of the Lahore Ahmadiyya Movement

SUMMARY

Our work: To prepare resources of Islamic knowledge, to produce translations of the Holy Quran in different languages of the world, and to spread them throughout the world.

Distinctive features of our jama‘at.

1. The aim of our lives is the propagation of Islam.
2. To make sacrifices of one’s person and possessions for this end.
3. To learn about Islam and its history, and about other faiths.
4. To follow the teachings of Islam and respect its institutions.
5. To show tolerance and broad mindedness in the propagation of Islam, and to have love for Muslims.
6. To respect and honour the service of Islam.

Our system of organization:

1. We all follow one call and respect that call.
2. That call is the call of the consensus of the Jama‘at, from which no individual should deviate.
3. The financial system is that all members must:
   a. give two thirds of their zakat to the Jama‘at,
   b. pay out of their income one sixteenth for every dollar as contributions, and
   c. donate towards specially arising needs.
4. To respect and honour one another, think well of one another, and also hold the leaders to account.
5. To take such a close interest in the work of the community so as to give it precedence over personal business.
ADVENT OF ISLAM

BY HAZRAT MIRZA GHULAM AHMAD SAHIB
(Reformer (Mujaadid) of the 14th Century)

All praise is due to ALLAH Who made all things and placed in each an excellence peculiar to itself. He designed man to be specially His own and allayed the discontent of his soul by the gift of Himself. All His creations are marked by strength, beauty, originality and wisdom. He made the sun to shine and the moon to glow and assigned to man honour, eminence and a high dignity.

SIGNIFICANCE OF THE TWO NAMES AHMAD AND MUHAMMAD:

And peace and blessing be upon His unlettered Prophet, who bears the names of MUHAMMAD and AHMAD. These were the two names first presented to Adam when in the Beginning the names of all things were introduced to him, because they conveyed the ulterior purpose of the creation of the world, and thus held with God the highest and the noblest place among all other names. So by virtue of bearing these names the Holy Prophet enjoys a pre-eminence over all other prophets. He was the recipient of the highest form of prophetic knowledge and was vouchsafed divine revelations in their fullness and completeness. He was gifted with the closest insight into Divine secrets and was endowed with all the blessings bestowed upon preceding and succeeding generations. It was for these reasons that he received the title of "The Seal of the Prophets."

He was sent with a message alike for the white and the black and was chosen to cure the blind, the deaf and the mute. He was endowed with divine blessings in a measure the like of which was not witnessed in any previous prophet or apostle. It was by the operation of His direct providence that God endowed him with knowledge, understanding, insight, purity, and sense of propriety, and designated him as one of His Elect. It, therefore, became incumbent upon the Holy Prophet to extoll the Lord, Who Himself had provided for his wants, sheltered him under the cloak of His protection and dispensed all his affairs by His direct intervention, without the intermediary of teachers, parents or patrons, and endowed him with all sorts of bounties in their perfection. Naturally, therefore, the soul of the Holy Prophet celebrated the praise of God with an exuberance the depth of which it is beyond the power of any human vision to explore. He attained the highest perfection in the celebration of God's praise and was lost and effaced in His remembrance. The secret of this exuberant praise and glorification lay in the fact that God had been unceasingly and continuously showering His blessings upon him; and His Succour did not leave the Holy Prophet for a single instant dependent upon his own effort, till at length the Divine Presence took entire possession of his heart and made it its permanent abode and made the Holy Prophet its beloved in all respects. As a result, the heart of the Holy Prophet leaped up in praise of the Great Benefactor and to extol Him became the single object of his desire. This was a privilege never vouchsafed to any save the Holy Prophet, nay to none of the other apostles or prophets or seers or saints. These had deprived part of their spiritual insight and knowledge, and other gifts through the intermediary of learned men or their parents or other human benefactors. But, on the contrary, the Holy Prophet received all his gifts directly from God, the fountainhead of all blessings. They could not, therefore, experience the same degree of warmth in the glorification of God as did the soul of the Holy Prophet, to whom God had proved to be the Sole Provider. This was the reason why none of the previous apostles or prophets had received the name of AHMAD, which means the greatest praiser. None of them had celebrated the unity and glory of God to the same extent as did the Holy Prophet, for human hand had a share in the blessings they enjoyed, and unlike the Holy Prophet, they had not been bestowed with their spiritual gifts directly from God. Nor did He become the immediate Dispenser of their affairs, or helped them in all their difficulties by His direct intervention. It thus comes about that the Holy Prophet (peace and blessing be upon him) is alone.
(the Divinely guided) and the perfect AHMAD (the greatest praiser). This is indeed a mystery fathomed by none save by the hearts of the saints.

Again, since it so happened that the Holy Prophet’s glorification of God consisted in his complete attachment to Him in preference to his own desires, and in his sincere, genuine and single-minded solicitude for Him, God as a reward returned all those praises to the Holy Prophet himself. Such, indeed, is God’s way of dealing with His particular devotees. He turns His praiser into the praised. The Holy Prophet accordingly became the praised one both on the earth and in the heavens. This incident bears a moral for all true devotees, and a happy promise for all who praise God, namely, that God returns to the praiser all his praises and makes him the true subject of the same. The praiser then becomes the praised one on the earth and his acceptance spreads through the land. Every good soul joins him in praise for him. This is the stage of perfection of true devotion and the goal of all pure souls. This stage is recognised by none except those possessed of spiritual insight. This is the highest aim of man and his devotions. This stage marks the end of the ambition of all saints and the termination of the journey of all true seekers. This is the stage wherein God brings to perfection the souls of His elect. This is the purpose of the Law and the ultimate end of all religious experience. This is the gist of all the messages borne to the Holy Prophet by the Angel Gabriel. Let us, therefore, invoke peace and blessing upon the Holy Prophet.

The state described above is the end for which all spiritual strivers put forth their efforts, as well as those who detach themselves from the world for the sake of His love, who live by God alone and die in His name, who 60 place their entire reliance upon Him, who submit to His will in perfect integrity of soul and carry out His commands with tears in their eyes and forget themselves in their search after His pleasure, who die at His loss and live with His countenance, who for His sake leave their nightly beds and engage themselves in devotion, and pass their nights standing or prostrate before Him and are never forgetful; and who when they feel restless, remember their Friend with weeping and tears and in the watches of the night mutter their complaints and breathe their sighs. Nobody knows which way these strivers are being driven and how they are being directed. Disasters befall them and they bear them with patience. They are cast into flames and the word 'peace' comes unto them and they are saved. These are the true extollers of His praise: His near ones, and accessories to His secrets.

Bless them! They and their associates are the elected ones who have been privileged to intercede and whose intercession has been accepted. This is a dignity not granted to any except the favoured ones of God. It was to explain this state that Islam made its advent. It came to save men from the pit of destruction, and to lead them to the precincts of sanctity and to the further stage of attained blessedness. It came to warn the heedless that the sword is ever ready which will cut them off.

Little indeed do men know in what true praise and glorification of God consist, and why it is held in such a high esteem. To realise its worth it is enough to remember that God has opened the Holy Qur’an with His praise, so that men may know its supreme importance. This praise can never emerge in any human heart except with the complete melting of one’s soul and entire self-effacement, and can never be truly realised until all passions have been fully subdued and the cloak of selfishness put off. Nor can this praise move any human tongue but that the fire of love should first be kindled in the heart. Nay, it can never take shape until the traces of all the false gods have first been completely effaced from the heart, and until the man has been entirely consumed in the fire of love for the true God. The man, who casts himself in this fire, and has his heart filled with aches and his head absorbed in the remembrance of God is alone privileged to utter this praise. To such alone is given in heaven the name of AHMAD. He enjoys the Divine nearness and is admitted into the abode of dignity and into the lofty mansion. The latter signifies the mansion of majesty and power and may topically be said to be awarded to the man who celebrates His praise. Such a man by God’s command is praised both on the earth and in the heaven and receives the name of MUHAMMAD.
This name signifies one who is abundantly praised. Both of these names were specially designed for the Holy Prophet even from the very beginning of the world. But then by way of epithet they are also granted to him who makes himself the reflection of the Holy Prophet. And whoever is given the least part of the attributes signified by these names, has his heart illuminated by a thousand effulgence. And the prophecy had gone forth from the lips of the Holy Prophet that during the later days God would combine both of these attributes in one of His chosen servants; as we may still read in the holy tradition. Read, then, those traditions, dear reader and reflect!

In short, the attribute signified by the names AHMAD and MUHAMMAD are so comprehensive that they have been made the goal of every true monotheist. And it is impossible for any soul to realise the truth of the Divine Unity until and unless it develops both of these attributes. And no true spirit can find rest until it has completely mastered these attributes. And no man can be saved from the snare of passions till he has attained this supreme stage. And for those who are strangers to this stage and have no part therein is promised a humiliation in this world and the next. They live in the world like straws in a flood. Darkness covers their faces like a piece of black night. Their birth, their life and their death are all shrouded in a pall. These are the men whose minds refuse to offer praise to God and who spend their time in the praise of false gods.

Blessed, then, are we the followers of Islam, because we have been given a prophet, who possessed both of these attributes of AHMAD and MUHAMMAD, who received both of these names from God so that they might prove a constant reminder to his followers and an ever-present motive to urge them to the goal, namely, that of perfect self-surrender to God and complete isolation from others beside. It behoves us then to strive for these attributes and to emulate these qualities of the Holy Prophet. This is enjoined on us by the Holy Qur’an, where the words are put into the mouth of the Holy Prophet “Come, follow me that God may love you.” The promise of this reward, therefore, sets our spirits dancing with joy and infatuate our minds intoxicating them, as it were, with the wine of anticipated bliss. How supremely eminent must be the rank of the Holy Prophet whose very names serve as a powerful sermon and furnish a lesson in the proper method of search after God and guide men in the path of spiritual advancement and point to the highest goal of this divine pilgrimage. May God, then, shower His peace and blessings upon the Prophet and his descendants who were pure and holy, and upon his companions who were mighty workers by day and devotees by night and the resplendent stars of the spiritual firmament. May His pleasure never leave them!

THREE STAGES OF ISLAMIC TEACHINGS:

The fact is that the teachings of the Holy Qur’an and the instructions of the Holy Prophet are divided into three stages. The first is intended to turn savages into men and to instill into them notions of human proprieties; the second is to raise them from the stage of natural humanity to that of moral beings; and the third is to elevate them from the moral stage to the stage of spiritual union with God, where they may enjoy His nearness, approbation and love. At this stage there is annihilation and effacement, and all signs of a separate existence and a separate will are completely obliterated, and there is left only one absorbing sense of Divine Presence, the single transcendent Presence, that is to remain after the dissolution of the Creation. This is the final stage of progress for every God-seeking individual, be he man or woman, and hereto converge all the different systems of religious exercises. Here ends the journey of the saints. This is the stage referred to in the term “Istiqamat”, which occurs in the opening chapter of the Holy Quran. At this stage are finally quenched, under Divine Command, all the passions and desires which are ignited in the lower self of man. When this stage is attained, then is the whole citadel finally conquered. The rabble of passions and desires cease their din and the question is asked, “To whom does the Kingdom belong today?” and the answer comes, “To the God of Glory and Greatness.” But far otherwise is the case with the stage of morals and good conduct. In that stage there is no security against the enemy during the unguarded moments of spiritual strife, because for those who have not yet passed beyond this stage there still remains to overcome many a stronghold difficult of conquest and they have to live in the constant fear of a sudden overwhelming assault by their lower selves when
appetites have been made more furious by prolonged abstention. Such men can never lead a life altogether free from dust and impurities nor can they ever be secure from the assaults of their passions.

**MIRACULOUS CHARACTER OF THE HOLY QUR’AN:**

Such are the teachings of the Holy Qur’an. They lead men to perfection both in knowledge and practices. These teachings are indeed so advanced that none of the previous Divine books were deemed fit to propose or propound anything like them. They amount, in fact, to miracle of wisdom and achievement on the part of the Holy Prophet. They make the Holy Qur’an a standing miracle of all times in the eyes of the world. The miracles of the previous prophets are all dead and gone, but this miracle of the Holy Qur’an will stand till the last day. Such claims on behalf of the Holy Quran are not mere figments of our imagination lacking a basis in actual facts. There is the most irrefutable evidence in their support and the most convincing and compelling arguments substantiating their truth. Its miraculous wisdom is evident from the fact that it contains all the principles and teachings, all the facts and arguments required by man for his search after God. Its teachings are perfect. It furnishes all the arguments necessary for the establishment of truth and the refutation of falsehood. In the manner and method of its exposition of the higher spiritual truths it leaves nothing to be desired. And withal it sets forth all these teachings and commands and prohibitions in a way which is at once most eloquent and sweet and charming. This is an achievement which is certainly beyond the power of man. Next, as for its miracle of achievement, as much as of wisdom, the fact is equally plain and obvious and admits of no denial or doubt. The Holy Qur’an has indeed surprised many of the most intelligent thinkers by the wonderful effect and unique change it has wrought in the lives of its followers, by the extraordinary illumination it has caused in their minds, by the complete eradication it has effected of long-established evil customs. It scaled the walls of crooked and perverted natures and made its way into the secret chamber of the heart of the hard-hearted. It crossed the deep and wide moats of carnal lives and reached to those who lived behind those barriers.

For it, through God’s intervention, the most difficult works were made easy, distances were obliterated, narrow, selfish minds were broadened and enlarged and every obstacle was removed, till at last truth was made manifest and its devotees gradually came to receive clear revelations and visions and the seed of perennial miracles was sown in their hearts. That is why when questioned about miracles, we have no need to refer to bygone ages for instances of them, but even from our own place can show to the specific ever-fresh examples of such miracles. On the other hand, there is with our adversaries nothing but legends of the past. Such legends can never prove the truth of any religion. The truth of a religion can be known only by the light of signs, which never cease, nor ever get stale. Thus the miracle of the Holy Qur’an is like a tree with two branches both of which are of great majesty. These diffuse their fragrance all round and crowds of people are gathered to bear testimony to their worth, just as they gather round the Holy Temple at Mecca during the days of the pilgrimage. Imagine for a moment what an amount of pain the greatest philosopher will have to undergo in order to cure the perversion of a foolish or ignorant mind or to change the habits of a vicious life. The work will well nigh prove impossible for him. Try, then, to realise the greatness of the man, who in a few years reformed thousands of men and turned them from vice to virtue, eradicated their disbelief, adorned them with the qualities of truthfulness and probity, till the light of piety illuminated their hearts and the love of God was made manifest in their faces and they were fired with zeal for the service of their faith and traversed the earth from east to west and from north to south inviting men to Islam and the religion of Muhammad. Their minds were enlightened with Divine knowledge and their intelligence was sharpened to understand the Divine mysteries and love of God and hatred of evil became a part and parcel of their nature. Thus gradually they came to reach the stage of the upright and the blessed after they had once been sunk in the greatest idolatry. In the service of Islam they spared
themselves no pains until they carried it to the farthest corners of the then known world of Persia, China, the Roman Empire and Syria. In short, they reached all those lands where idolatry had spread its sway and paganism had established its power. They did not falter in the presence of death and did not yield even by an inch when threatened by the sword of the tyrant. They were staunch in battle and rushed to meet death for the sake of God. They were a people who never fled before an enemy. They carried their victories to the remotest ends of human habitation. Their genius was put to test and their fitness to rule was brought to the proof. In every field of human enterprise they came out victorious and they proved themselves masters in all departments of knowledge and achievements. This fact alone amounts to a miracle on the part of the Holy Prophet and a clear proof of the truth of Islam. If, however, our opponents should still feel inclined to doubt the truth of our statement, they may well try to point out one single instance from among the followers of Moses and Jesus or other prophets, who achieved anything like that achieved by the Companions of the Holy Prophet. The condition of those followers is an open secret and the opinion expressed about them by their respective leaders is a matter of common knowledge. These prophets, of course, could never had uttered what was not a fact, for they spoke from the prompting of the Holy Ghost and were not like ordinary men who speak under the influence of temper.

AN EVIDENCE OF THE TRUTH OF THE HOLY PROPHET:

Another evidence of the truth of the Holy Prophet is that he appeared just at the time when his appearance was most needed and he did not depart till he had perfected all the details of the religion he preached. As for his miracles they are indeed outstanding. Mention of many of them will be found in the literature of Islam and the reliable and well-known oral traditions which have come down to us. One important feature about his miracles is that they are as much extant today as in the past, which fact puts the whole matter altogether beyond the region of doubt and mistake. The never-failing presence of these signs makes the truth of the Holy Prophet perfectly obvious, which no one can reject except those brought up in sin and fostered in the atmosphere of evil. Apart, however, from all these external proofs and evidences of the truth of the religion taught by the Holy Prophet, if we consider the intrinsic merits of its teachings, we cannot fail to discern in their clear and shining face the reflection of truth which requires no extrinsic weight of arguments, And, by God, nothing prevents men and women from the acceptance of Islam except when they carry within their hearts the secret maladies of pride, prejudice or bigotry or narrow sectional preferences or hatred. They have been deprived of this inestimable Divine Blessing only because they participated too extensively in sins. These close their hearts and entomb them in darkness and deprive them of moral insight.

ISLAM

:- BY MAULANA MUHAMMAD ALI

Islam is the name by which the religion preached by the Holy Prophet Muhammad, who appeared in Arabia more than fourteen hundred years ago, is known, and it is the last of the great religions of the world. This religion is commonly known in the West as Muhammadanism, a name adopted in imitation of such names as Christianity and Buddhism, but it is quite unknown to the Muslims themselves. According to the Quran, the sacred Book of Islam, the religion of Islam is as wide in its conception as humanity itself. It did not originate from the preaching of the Holy Prophet Muhammad, but it was as well the religion of the prophets that went before him. Islam was the religion of Adam, Noah, Abraham, Moses and Jesus; it was, in fact, the religion of every Prophet of God, who appeared in any part of the world. Nay, Islam is the religion of every human child that is born, according to the Holy Prophet who, to be accurate, is not the originator but the latest exponent of that Divine system which was made perfect at his advent. And, according to the Quran, Islam is the natural religion the perfect MAHDI
of man: "The nature made by Allah in which He has created men... that is the right religion" [30:30]. And since, according to the Quran, prophets were raised among different nations in different ages, and the religion of every prophet was, in its pristine purity, no other than Islam, the scope of this religion, in the true sense of the word, extends as far back, and is as wide, as humanity itself, the fundamental principles always remaining the same, the accidents changing with the changing needs of humanity. The latest phase of Islam is that which made its appearance in the world with the advent of the Holy Prophet Muhammad, may peace and the blessings of God be upon him!

SIGNIFICANCE OF THE NAME

The name Islam was not invented, as in the case of other religions, by those who professed it. This name, on the other hand, expressly given to this religion in the Holy Quran. It says: "I have chosen for you Islam as a religion"[5:3]. And in another place: "Surely the religion with Allah is Islam." It moreover is a significant name; in fact, the word Islam indicates the very essence of the religious system known by that name. Its primary significance is the "making of peace," and the idea of "peace" is the dominant idea in Islam. A Muslim, according to the Holy Quran, is he who has made his peace with God and man, with the Creator as well as His creatures. Peace with God implies complete submission to His will Who is the source of all purity and goodness, and peace with man implies the going of good to fellow-man; and both these ideas are briefly but beautifully expressed in 2:112, which says: "Nay, whoever submits himself entirely to Allah, and he is the doer of good to others, he has his reward from his Lord, and there is no fear for such nor shall they grieve". That, and that only, is salvation according to the Holy Quran. And as the Muslim is in perfect peace, he enjoys peace of mind and contentment [16:106]. "Peace" is the greeting of one Muslim to another, and "Peace" shall also be the greeting of those in paradise: "And their greeting (therein shall be) Peace!" [10:10]. Nay, in the paradise, which Islam depicts, no shall be heard except "Peace, Peace as the Holy Quran says: "They shall hear therein no vain or sinful talk, but only the saying, Peace! Peace!" [56:25-26]. The "Author of Peace and safety" is also a name of God mentioned in the Holy Quran [59:23], and the goal to which Islam leads is the Abode of Peace," as is said in 10:25, "And Allah invites to the abode of peace." Peace is, therefore, the essence of Islam, being the root from which it springs and the fruit which it yields, and Islam is thus pre-eminently the Religion of Peace

NEW MEANING INTRODUCED INTO RELIGION.

In Islam the concept of religion receives a new significance. Firstly, it is to be treated not as dogma, which a man must accept if he is to escape everlasting damnation, but as a science based on the universal experience of humanity: according to Islam, Divine revelation in its crudest form is the universal experience of humanity, while in its highest form, - that of prophetic revelation - it has been a Divine gift bestowed upon all nations of the world. Secondly, Islam presents all its doctrines as principles of human conduct and action, and makes them the basis of action for the development of man to higher and yet stages of life. Thirdly, the sphere of religion is not confined to the next world; its primary concern is rather with this life, that man, through a righteous life here on earth may attain to the consciousness of a higher existence. And so it is that Quran deals not only with the means which make man attain communion with God, but also with the problems of the world around us, with important questions the proper understanding of which enables man to lead a happy life. It lays down rules for individual progress, and for the advancement of society, the nation, and even humanity. It prepares man for another life, but only through making him capable of holding his own in the present one
MODE OF WORSHIP

:- BY MAULANA MUHAMMAD ALI

The Islamic mode of worship is calculated to concentrate attention on one object, the realization of the Divine presence. The ablutions preceding prayer, the reverential attitude in standing, the bowing down, the kneeling with the forehead placed on the ground, and the reverent sitting posture - all help the mind to realize the Divine presence as a fact; and the worshipper, as it were, finds his heart’s joy in doing honour to the Great Master, not only with his tongue but with his whole body, adopting a reverent attitude. There is not the least doubt that the spirit of humility in man finds particular expression in the reverential postures, which must be adopted in prayer. The whole prayer is a most solemn and serious affair during which the worshipper does not turn his attention to anything else, nor does he indulge in any movement, which should distract his attention or disturb his prayerful attitude. The prayer is thus an undisturbed meditation on the Divine, and it is for this reason that in Islam it is not accompanied with music, recitations from the Holy Quran speaking of Divine love, mercy, power and knowledge taking its place. In fact, what is considered ritualism in the Islamic institution of prayer is only a way to feel the Divine presence and ponder over His greatness, glory and love by adopting certain reverential postures; and it will be seen that the Islamic mode of worship combines in it all the reverential postures that can possibly be adopted, the posture of standing, sitting, bowing down and prostration. The movement among some Muslims, however small their number, that the different postures in prayer should be modernized so as to suit the new conditions of life in the cities of the West, is based on a miscalculation as to the value of prayer. It is, for example, suggested that, instead of standing or sitting on the floor, the worshippers should have the option of sitting on chairs with tables before them and instead of bowing down and the as I have said, one of the great objects of prayer is to level down the social and race differences, and if any other postures than those prescribed by the Holy Prophet are adopted, there would begin a divergence which would know no end. If the uniformity of prayers is destroyed, more than half of its usefulness is gone. Let us suppose there is a mosque in which there are some people sitting on chairs and others standing on the ground, some who are bowing down or prostrating themselves before God while others simply bend their heads, prayer will have failed altogether in attaining its great object, that of leveling down differences of rank and bringing about a unification of humanity. If it be urged that mosques in the West may be modelled on the fashion of the churches then the unity of the world - wide brotherhood of Islam will have gone altogether. And when these Westerners will come to the East, they will not be able to join the congregational prayer of their Eastern brethren, and Islam will have failed to bring about the great object of joining the West with the East, and establishing a common brotherhood for all mankind.

Apart from the consideration of uniformity, however, there is the fact that the form in which prayer has been inculcated by the Founder himself, is calculated to produce in the mind of man a spirit of true humility which is essential if he is to receive the Divine spirit. If prayer is intended to realize the Divine in man and to become in touch with the great Spirit of the universe, that object can be best attained only by adopting the reverent method which the Holy Prophet has taught. It cannot be denied that a particular posture of the body will generate in man feelings of pride and haughtiness while another is suggestive of true humility, and it is only the latter frame of mind that can bring man closer to God. If, therefore, humility is of the essence of prayer, the particular postures of standing, sitting, bowing down and prostration are also essential for creating that spirit in man, and any change would be a change for the worse, a change that might well bring about failure to achieve the very end for which prayer is intended.
[It is true that, in cases of sickness, or when a man is on journey, the worshipper is permitted to say his prayers in any posture, which he finds convenient, but that is rather under compulsion. In such a case he is willing to humble himself in any position, but since his bodily condition does not allow him to assume the prescribed posture, and the object of all is the creation of a true spirit of humility, a departure from regular procedure in that case does not affect the sincerity of him who prays or the efficacy of his prayer.]

THE UNITY OF GOD

"From the Religion of Islam" by Maulana Muhammad Ali

All the basic principles of Islam are fully dealt with in the Quran, and so is the doctrine of faith in God, of which the corner-stone is belief in the Unity of God (tahuıd). The best-known expression of Divine Unity is that contained in the declaration of la ilaha ill Allah. It is made up of four words, la [no], ilah [that which is worshipped], illa [except] and Allah [the proper name of the Divine Being]. Thus these words, which are commonly rendered into English as meaning "there is no god but Allah," convey the significance that there is nothing which deserves to be worshipped except Allah. It is this confession which when combined with the confession of the prophethood of Muhammad - Muhammad-un Rasullah - , admits a man into the fold of Islam. The Unity of God, according to the Quran, implies that God is One in His person[dhat], one in His attributes [sifat] and One in His works[af'al]. His Oneness in His person means that there is neither plurality of gods nor plurality of persons in the Godhead; His Oneness in attributes implies that no other being possesses one or more of the Divine attributes in perfection; His Oneness in works implies that none can do that which God has done, or which God may do. [Some have explained Oneness in attributes as meaning that He does not possess two powers, two knowledges, etc., and Oneness in work as meaning that no other being has influence over Him] The doctrine of Unity is beautifully summed up in one of the shortest and earliest chapters of the Quran: "Say: He, Allah, is One; Allah is He on Whom all depend; He begets not; nor is He begotten; and none is like Him [ch. 112]
The main difference of beliefs between the two sections are as follows:

**Lahore Section ..........**

1. Muhammad (may peace and blessings of Allah be upon him) is khatam al-Nabiyyin, the interpretation of which is that he is the greatest and last of all the prophets.

2. The Holy Quran is the final Shariah (code) for the world.

3. No prophet, whether new or old, shall come after the Holy Prophet Muhammad.

4. Mirza Ghulam Ahmad of Qadian was not a prophet but a Mujaddid (Reformer) and Promised Messiah and Mahdi in Islam.

5. Mirza Ghulam Ahmad never changed claim, views or definition of prophet hood in in 1901 with the Publication of Ek Ghalati ka Izala.

6. Belief in the advent of Mirza Sahib as a Mujaddid is not essential for becoming Muslim but his acceptance is necessary in the interest of progressive Islam.

7. Any one who profess faith in the Kalima-Lailaha illa Ilahu Muhammad ur Rasul Allah (there is only one God and Muhammad is His Apostle) is a Muslim and not a Kafir.

8. It is permitted to say prayers behind any Muslim Imam provided he is not guilty of dubbing other Muslims.

9. Marriage relations with non-Ahmadis are permitted.

10. After the Holy Prophet Muhammad (peace and blessings of Allah be upon him) Wahi-e-Nabuwart has ceased, only Wahi-e-Walayat (Saintly revelation) is continued. Hazrat Mirza Sahib’s revelation was Wahi-e-Walayat and not Wahi-e-Nabuwart.

11. The Founder of the Lahore Section was Maulana Muhammad Ali, M.A.L.L.B. Translator of the Holy Quran into English, a companion and disciple of the Founder of the Movement.

12. The members of this section call themselves Ahmadis, and are generally known also as Ahmadis or Ahmadis of Lahore Movement.

**Qadian Section ..........**

1. Muhammad (may peace and blessings of Allah be upon him) is khatam al-Nabiyyin, the interpretation of which is that he is the greatest though not last of all the prophets.

2. The same.

3. Prophets may come after the Holy Prophet Muhammad.

4. Mirza Ghulam Ahamd was a prophet as well as Promised Messiah and Mahdi in Islam.

5. The first written evidence of the change of the belief with regard to prophet hood was the poster EK GHALTI KA IZALA.

6. Belief in the mission of Mirza sahib as a prophet is essential for becoming Muslim.

7. Any one, who does not believe Mirza Ghulam Ahmad of Qadian to be a Prophet, is a kafir.

8. It is not permitted to say prayers behind any Imam who does not recognize Mirza Ghulam Ahmad’s claim.

9. Marriage relations with non-Ahmadis are not permitted.

10. After the Holy Prophet Muhammad (peace and blessings of Allah be upon him) Wahi-e-Nabuwart is continued. Hazrat Mirza Sahib’s revelation was Wahi-e-Nabuwart.

11. The Founder of the Qadian Section was Mirza Bashir-ud-Din Mahmud Ahmad, who was the son of the Founder of the Movement and was a youngman in his teens at the time of his noble father’s death.

12. The members of this section call themselves Ahmadis, but are generally known as Qadianis.