Our humble plea to the reader is not to let your prejudice cloud your views towards our Movement but to consider these articles in a cool and dispassionate manner.

"Call to the path of thy Lord with wisdom and goodly exhortation, and argue with people in the best manner." (Holy Quran 16:125)

In the spirit of the above-cited verse, this periodical attempts to dispel misunderstandings about the religion of Islam and endeavors to facilitate inter-faith and inter-denomination dialogue based on reason and rationality.
The main objective of the A.A.I.I.L is to present the true, original message of Islam to the whole world - Islam as it is found in the Holy Quran and the life of the Holy Prophet Muhammad, obscured today by great misconceptions and wrong popular notions. Islam seeks to attract the hearts and minds of people towards the truth, by means of reasoning and the natural beauty of its principles. Hazrat Mirza Ghulam Ahmad (d.1908), our Founder, arose to remind the world that Islam is:

International: it recognizes prophets being raised among all nations and requires Muslims to believe in them all. Truth and goodness can be found in all religions. God treats all human beings equally, regardless of race, nationality or religion.

Peaceful: Allows use of force only in unavoidable self-defence. Teaches Muslims to live peacefully under any rule which accords them freedom of religion.

Tolerant: Gives full freedom to everyone to hold and practice any creed or religion. Requires us to tolerate differences of belief or opinion.

Rational: In all matters, it argues use of human reason and knowledge. Blind following is condemned and independence of thought is granted.

Inspiring: Worship is not a ritual, but provides living contact with a Living God, Who answers prayers and speaks to His righteous servant even today as in the past.

Non-sectarian: Every person professing Islam by the words La ilaha ill-Allah, Muhammad-sr rasul-ullah (There is no god but Allah, and Muhammad is the Messenger of Allah) is a Muslim. A Muslim cannot be expelled from Islam by anyone.

Hazrat Mirza Ghulam Ahmad taught that no prophet, old or new, is to arise after the Holy Prophet Muhammad. However, Mujaddids will be raised by God to revive and rekindle the light of Islam.

About Ourselves

Ahmadiyya Anjuman Isha’at Islam Lahore has branches in many countries including:
- USA
- Guyana
- UK
- Australia
- Holland
- Canada
- Indonesia
- Germany
- Suriname
- India
- Trinidad
- South Africa
- Philippies

Achievements:
The Anjuman has produced extensive literature on Islam, originally in English and Urdu, including translations of the Holy Quran with commentaries. These books are being translated into other languages, including French, German, Spanish, Dutch, Russian, Chinese and Arabic. The Anjuman has run several Muslim missions around the world including the first ever in Western Europe.

History:
1889: Hazrat Mirza Ghulam Ahmad founder of the Ahmadiyya Movement.
1901: Movement given name Ahmadiyya after Holy Prophet Muhammad’s other famous name Ahmad
1905: Hazrat Mirza appoints central body (Anjuman) to manage the Movement.
1908: Death of Hazrat Mirza. Succeeded by Maulana Nur-ud-Din as Head.
1914: Death of Maulana Nur-ud-Din. Ahmadiyya Anjuman Isha’at Islam founded Lahore as Continuation of the original Anjuman. Maulana Muhammad Ali elected as Head.
1981-1996: Dr Saeed Ahmad Khan, an eminent Medical Doctor and religious scholar, led the Movement, at a time of intense persecution
1996 -2002: Prof. Dr Asghar Hameed, a distinguished Retired University Professor of Mathematics, and learned Islamic scholar, served as Head.
2002: Prof. Dr Abdul Karim Saeed Pasha elected Head.
WHAT IS JIHAD?

From: ISLAM, PEACE AND TOLERANCE
PART V

The Arabic word jihad means striving or exerting yourself to the utmost against something disapproved. It does not as such mean war or fighting by arms. No doubt an armed conflict could also be described as a jihad, but the usage would be similar to applying the word "struggle" in English to war. To determine what is considered as jihad in the teachings of Islam, we need to examine the usage of this word in the Quran.

In such a broad sense is the word jihad used in the Quran that is applied to the striving carried out by those opposed to Islam to make Muslims worship other beings and things than the One God:

"And We have enjoined on man goodness to his parents. But if they strive with you to ascribe partners to Me, of which you have no knowledge, do not obey them." - 29:8 and also see 31:15

The Arabic word translated as 'strive' here indicates the act of jihad. This use shows that, firstly, jihad does not mean war, as no war is being waged here, and secondly that even the opponents of Islam are spoken as undertaking a jihad against the Muslims!

In the Quran we find that the jihad, or striving, that it requires Muslims to conduct is of the following kinds:

1. Striving to attain nearness to God by improving yourself morally and spiritually and overcoming your bad desires;

2. Sticking to Islam under difficult circumstances, such as when facing persecution, by showing perseverance and patience in conditions of suffering;

3. Striving to take the message of Islam to others, by devoting your time, energy and money for this work;

4. Fighting, or helping to fight, in battle in the defence of the Muslims community, under the conditions in which Islam allows Muslim to fight a war by military means.

Jihad to attain nearness to God
This is mentioned in the following verse:
"And those who strive hard for Us, We shall certainly guide them in Our ways. And Allah is surely with the doers of good." - 29:69

The word translated as "strive hard" indicates the act of doing jihad in the original Arabic. The meaning is clear-ly striving hard to bring about your moral and spiritual improvement. It may be noted that a synonym of jihad is the word mujahada, which is applied to religious exhortions such as fasting.

The two verses given below indicate the same jihad, where again the word "strive" is used to translate the act of jihad:

"And strive hard for Allah with due striving. He has chosen you and has not laid upon you any hardship in religion ... so keep up prayer and pay the due charity and hold fast to Allah." - 22:78

"And whoever strives hard, strives for himself. Surely Allah is Self-sufficient, above the need of His creatures." - 29:6

These verses were revealed to the Holy Prophet Muhammad while he was living under persecution at Makka, and therefore the command here to do jihad cannot refer to fighting. In case of the first verse, the form of striving is indicated as by prayer, giving in charity and holding fast to God.

Jihad of patience and endurance
This is indicated in the following verse:
"Then surely your Lord, to those who flee after they are persecuted, then strive hard and are patient. surely your Lord after that is Protecting, Merciful." - 16:110

A jihad of this kind is also indicated in a well-known Hadith report, in which the Holy Prophet Muhammad said:

"The most excellent jihad is to say a word of truth before an unjust ruler." [Tirmidhi, Abwab-ul-Fitan].

Here, speaking the truth for a noble purpose, when it requires great courage to do so, is called jihad, indeed the most excellent jihad, by the Holy Prophet of Islam.

Jihad of propagating the message of Islam
The jihad of the verse 16:110, quoted above, includes propagating the message of Islam, because it was for this also that the Muslims were being persecuted. This verse requires them to persevere in the jihad of preaching and be patient as to the results.

The Holy Prophet Muhammad is commanded:

"And if We pleased, We could raise a warner in every town. So do not obey the disbelievers, and strive against them a mighty striving with it." - 25:51-52

The mighty or great striving, the great jihad (jihad kabir in Arabic) mentioned here, is the mission of the Holy Prophet Muhammad to spread the truth with the Quran, which is what the words "with it" refer to. This is also the duty of every Muslim as the great jihad. This verse
again, was revealed during the Makkan phase of the Holy Prophet’s life and therefore the command in it to “strive a mighty striving”, which mentions jihad twice, cannot possibly refer to undertaking an armed conflict.

There are also verses revealed much later at Madina in which jihad cannot mean fighting by arms. For example:

“O Prophet, strive hard against the disbelievers and the hypocrites and be firm against them.” - 9:73; 66:9

The hypocrites were a group who were outwardly a part of the Muslim community but at a critical juncture they deserted the cause of Islam and showed insincerity in faith. No war was ever taken against them. The striving hard or jihad against them were the efforts to convince them of the truth of Islam. The same form of ‘striving’ also applies in case of the disbelievers mentioned here. More than ten English translations of the Quran render the meaning of doing jihad in these two verses as “strive hard,” and not as ‘fight’ or “wage war”.

For another example of verses revealed at Madina where jihad cannot mean fighting we refer to chapter 61 verse 11:

“You should believe in Allah and His Messenger, and strive hard in Allah’s way with your wealth and your lives. That is better for you, if you but knew!”

Three verses later it is stated:

“O you who believe, be helpers (in the cause) of Allah, as Jesus, son of Mary, said to the disciples: Who are my helpers in the cause of Allah? The disciples said: We are helpers (in the cause) of Allah.” --- 61:14

The striving hard, or jihad, of verse 11 is explained in this verse 14 as making yourselves helpers in the cause of Allah in the manner in which the disciples of Jesus responded to the call to be helpers in the Divine cause. The disciples of Jesus, whether according to Islamic or Christian sources, were not asked to fight in any battle with weapons. They helped the cause of truth by propagating his message in the face of persecution and the utmost difficulties.

Jihad of war

The Quran also speaks of jihad by fighting, as for example:

“Go forth, light and heavy, and strive hard in Allah’s way with your wealth and your lives.” - 9:41

“And when a chapter is revealed, saying, Believe in Allah and strive hard along with His Messenger, the wealthy among them ask permission of you (O Prophet) and say: Leave us behind, that we may be with those who sit at home ... But the Messenger and those who believe with him strive hard with their property and their persons.” - 9:86, 88

There are instances reported in Hadith where, when certain Muslims expressed the desire to join a jihad of fighting, the Holy Prophet told them their jihad was to perform some other duty entirely unrelated to fighting. For example:

“Aisha (wife of the Holy Prophet) asked: Messenger of Allah, we consider jihad to be the most excellent of all deeds. Should we not then engage in jihad? He said: The most excellent jihad is the properly-performed Hajj (Pilgrimage to Makka).” [Bukhari book: ‘Pilgrimage’, ch. 4. In the Muslim Khan translation see report 2:26:595].

“A man came to the Prophet and asked his permission for jihad. He asked: Are your parents alive? The man said, Yes. He said: Then do jihad in their way.” [Bukhari, book Jihad, ch. 138. In the Muslim Khan translation see the report 4:52:248].

The words “do jihad” in their way” can only mean, and are understood by everyone as meaning, “exert yourself in the service of your parents”. The Holy Prophet here has not presented the Pilgrimage or service of parents as a metaphorical or lesser alternative for people unable to take part in the real jihad. He has described these as the actual jihad on their part.

A very illuminating incident is recorded in Hadith, of a time some sixty years after the death of the Holy Prophet, when there was a rebellion of some Muslims led by Ibn Zubair against the Muslim government of the time. Abdullah ibn Umar, one of the greatest authorities on the Quran and son of the second Caliph Umar, was urged by some to join this rebellion as they considered it as jihad. It is reported:

“A man came to Ibn Umar and said: Why is that one year you go to Hajj and one year you go for the Umra (a lesser form of Pilgrimage), and yet you have discarded jihad in the way of God. You know how much God has encouraged jihad? Ibn Umar said: My nephew, Islam is based on five things: Belief in God and His Messenger, five prayers, fasting in Ramadan, giving zakat, and the Pilgrimage to the House of God.

The man said: Do you not hear what God has said in His Book, ... ‘so fight them till there is an end to mischief’. Ibn Umar said: ‘We acted on this in the time of the Holy Prophet. At that time, Muslims were few, and a man (who accepted Islam) used to face persecution for his religion — they would kill him or punish him. But then the followers of Islam multiplied in number, and there was no mischief left.” [Bukhari, book: ‘Commentary on the Quran’, ch. 30 under Sura 2. In the Muhsin Khan translation see the report 6:60:40].
Thus Ibn Umar refused to recognize that this armed conflict, regarded as jihad by many Muslims, was at all a jihad that a Muslim must join even though it is generally regarded as a just cause against a caliph who was a usurper of that position. As his reference to the five pillars of Islam shows, Ibn Umar did not consider it a duty in Islam to join that so-called jihad.

**Conditions for a jihad by arms**

For a war to be a jihad in Islamic terms, it must fulfill the conditions specified in the Quran. We have already seen in Section 4, *‘When is war allowed?’*, the circumstances in which wars are permissible in Islam. It must be a war of self-defence and self-preservation by an entire Muslim community which is being persecuted for its religion. Only the government of a state or the leadership of a community can call upon Muslims to engage in such *jihad*. There must be negotiations with the enemy to avoid war and establish peace, if possible. In battle, the clear instructions of Holy Prophet Muhammad must be followed, who strictly forbade the killing of the non-combatants and the defenceless among the enemy such as women, children, old people, and even those only doing laboring work for enemy soldiers, not being fighters themselves. Again, the Holy Prophet’s example must be followed in the proper and humane treatment of any captured prisoners of war, who must eventually be freed to rejoin their people. [These clear instructions can be found in the leading collections of Hadith, Bukhari, Muslim, Tirmidhi and Abu Dawud in chapters on Jihad or Wars].

There is no legitimacy at all in Islam for fringe, secretive, self-styled ‘Islamic’ groups to declare a jihad of war in the first place. Then to conduct their so-called *jihad* by acts such as indiscriminate violent attacks on the general, unsuspecting public, and kidnapping people and holding them as hostage, is simply abhorrent to the teachings of the Holy Quran and the Holy Prophet Muhammad.

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**THE APPOINTMENT OF RENOVATORS**

*From: THE SECOND COMING OF JESUS*

*By: Maulana Muhammad Ali*

*PART V*

*He makes the spirit to light by His command upon whom He pleases of His servants. (40:15)*

**The need for the advent of prophets**

The concept of the Finality of Prophethood, is a great pillar of Islam and a strong basis for Islamic unity, but it also brings home to us some difficulties. Before the advent of the Holy Prophet, whenever mischief and corruption spread in the world, God appointed a messenger for the guidance of the people. In all the great nations of the world we observe the same phenomenon but we shall take particular notice of the nation which not only has been mentioned several times in the Quran but between which, and the nation of Islam, a parallel has been drawn. My reference is to the Israelites. Among them, after Moses and Aaron, several prophets were raised in succession as has been pointed out in the Quran:

*And We sent messengers after him one after another [2:87]*

Again:

*Then we sent Our messengers one after another [23:44].*

There is no doubt whatsoever that the Shari’ah (Law) of Moses was not perfect. Neither were Moses and Aaron or the other prophets perfect examples for the Israelites. Any prophet who appeared among the Israelites or in any other nation, was endowed with only some of the manifestations of divine attributes. However, the most perfect example appeared only in the sacred person of the Holy Prophet Muhammad. Similarly, the law and guidance which a previous prophet brought was meant to fulfill the needs of a particular age and these were the needs which necessitated the advent of prophets. Apart from this, people went astray from the path of righteousness, or, with the passage of time, their hearts became hard when they forsook the truths which the previous prophets had brought to them. Although the Holy Prophet was an embodiment of the highest divine manifestation and was a perfect example for mankind, and after him Muslims did not need any other model, and although the promise for the preservation of the Quran was also given by God, yet He knew that as years rolled by, human nature would become rusty. It was, therefore, essential that God should arrange for the removal of shortcomings from the Muslim ummah. Accordingly, the Quran reminds Muslims:

*And (that) they should not be like those who were given the Book before, but time was prolonged for them, so their hearts hardened. [57:16]*

There is also a hadith applicable to the conditions of Muslims which says:

“The best people are of my period (qarn), then those who will join them, and thereafter those who will join them.” [Al-Bukhari, kitab al-Anbiya, ch. Fadail ashab al-Nabi].

After this, the spreading of falsehood and deception is mentioned. The question is, when in times of need God had previously raised prophets for the guidance of people, has He made some arrangement for the Muslim ummah, not contravening, of course, the concept of the Finality of Prophethood?
And We revealed to Moses’ mother, saying: Give him suck; then when thou fearest for him, cast him into the river and fear not, nor grieve; surely We shall bring him back to thee and make him one of the messengers. [28:7]

Although Moses’ mother was not a prophetess, yet God revealed to her and communicated with her and that information was so full of certainty that on its basis Moses’ mother cast away the baby, Moses in the river. Thus it is definite and incontrovertible proof that God used to communicate with non-prophets in the previous ummahs and inform them of the knowledge of the unseen. Those were not matters of presumption and conjecture but of the highest certainty.

The second example is the mother of Jesus
When the angels said: O Mary, surely Allah has chosen thee and purified thee and chosen thee above the women of the world. O Mary, be obedient to thy Lord and humble thyself and bow down with those who bow.... When the angels said: O Mary, surely Allah gives thee the news with a word from Him (of one) whose name is the Messiah, Jesus, son of Mary, worthy of regard in this world and in the Hereafter, and of those who are drawn nigh (to Allah). [3:41-42, 44]

This is also a divine communication to a non-prophet and consists of prophecies of great importance. There are many other examples like these in the Quran but I have cited only these two - of women who were not prophets, yet they received knowledge of the unseen - because it is an established fact that a woman has never been raised as a prophet.

God’s communication cannot end with the termination of prophethood
What I want to establish by these examples is that when God used to communicate previously with non-prophets and inform them of unseen matters, why is this practice not being continued in this ummah? Had God communicated before only with prophets and not with non-prophets, it was easy to understand the cessation of Divine communication and communication with the termination of prophethood. However, when God’s communication was previously granted to non-prophets, the termination of prophethood could not be the cause of preventing this manifestation of God’s attribute for the coming generations. And if in this ummah the door of Divine communication, without rhyme or reason, was closed, we will have to admit that God’s attribute of speech with non-prophets is now in abeyance. However, as has been mentioned above, if God’s communication came only to the share of the prophets, the possibility of its termination with the closure of prophethood (Khatm-i Nubuwat) was conceivable. In addition to this, in the Quran, the righteous of this ummah have been compared with Mary. [And Allah sets forth an example for those who believe - the wife of Pharaoh... and Mary, the daughter of Amran, who guarded her chastity, so We breathed into him Our inspiration, and she accepted the truth of the

God’s communication with non-prophets in the previous ummahs
The easiest way to find out whether God communicates with the righteous servants (auliya) in this ummah and informs them of the knowledge of the unseen, is to know whether, before the appointment of the Holy Prophet Muhammad, God’s communication was particularly confined to the prophets of God alone or was granted to non-prophets as well. In this connection, the first testimony from the Quran is that of the mother of Moses. Divine revelation was given to her and she was definitely vouchsafed knowledge of the unseen as the Holy Quran testifies:
words of her Lord and His Books, and she was of the obedient ones. (66:11, 12). The example of the righteous granted in this parable illustrates how Divine inspiration is granted to the perfect ones. The words, We breathed into him Our inspiration, are remarkable. Evidently the word him (Ar. hi in fi-hi) cannot refer to Mary. The personal pronoun is taken by some commentators to refer to Jesus (Imam Fakhr al-Din Razi); and thus the meaning is that Mary gave birth to a son who received Divine inspiration. But the reference in the personal pronoun him might as well be to the believer for whom Mary is set as an example, and the object of the change of pronoun might be to draw attention to the fact that it is really the granting of inspiration to the believer that is meant here and not the breathing of a soul. This also clearly indicates that if Mary was spoken to by God and was informed of matters unseen, there is no reason why the true believers and the righteous in this ummah should not be granted this Divine favour. On this point there is also clear evidence in the authentic traditions of the Holy Prophet. Thus in the Sahih al-Bukhari it is mentioned:

“It is reported from the Holy Prophet that he said that among those that were before you of the Israelites there used to be men who were spoken to by God. They were not prophets, and if there is one among my followers, it is ‘Umar.” [Sahih al-Bukhari, kitab al-Anbiya, ch. Manaqib ‘Umar]

I will discuss this report in detail a little later. Here I just want to show that, as non-prophets in the previous communities were spoken to by God and were endowed with knowledge of unseen matters, similarly the ummah of the Holy Prophet will not be deprived of this favour. The mention of ‘Umar here is only a testimony of his great- ness, or, an account of his being from among the first of the companions, as has been agreed upon by all the annotators of Hadith. In addition to this, the Quran has clearly testified the granting of knowledge of the unseen to the righteous in this ummah. Says the Quran:

Now surely the friends of Allah, they have no fear nor do they grieve.... For them is good news in this world’s life and in the Hereafter. [10:62, 64].

In the Hadith, al-bushra (good news) has been explained by the Holy Prophet himself as true visions (ru’ya al-salihah). [Al-Bukhari, kitab al-Ru’ya, ch. Al-Mubashshirat]

And true vision comprises the information of true news of the future. Thus in Al-Tafsir al-Kabir it is stated:

“It is reported from the Holy Prophet that he said: al-bushra is al-ru’ya al-salihah, that a believer sees or is seen about him, and it is reported from the Holy Prophet that prophethood has gone and true visions (al-mubashshirat) have remained.” [Al-Tafsir al-Kabir by Imam Fakhr al-Din Razi under v. 10:64].

In the last part of the above statement, Imam Razi has quoted another tradition which indicates that prophethood has come to an end and only true visions have remained.

True visions (mubashshirat) are a part of prophethood

Accordingly, the true import of this verse is explained by the tradition in which the Holy Prophet is reported to have said:

“There has remained nothing of prophethood except mubashshirat. They, (the companions), asked: “What are mubashshirat?” He replied: “True visions (ru’ya al-salihah)” [Al-Bukhari, kitab al-Ru’ya, ch. Al-Mubashshirat]

About the same ru’ya al-salihah, in another tradition, it is stated:

“It is reported from the Holy Prophet that he said, “The vision of the believers is one forty-sixth part of prophethood.” [Ibid].

This shows that true visions are indeed a part of prophethood, but they do not refer to ordinary dreams. The tradition about ‘Umar, quoted above, shows that it means Divine communion and communication with the righteous servants (auliya). While explaining these words it has been recorded in Fath al-Bari:

“Ibn al-Tin said, that the meaning of the hadith is that revelation (i.e. prophetic revelation) will be cut off after my (the Prophet) death and what will be left will be al-ru’ya (vision); and ilham (inspiration) is also included in that, because it contains the news of what is going to happen. And that (i.e. ilham) which is granted to the non-prophets is like the ru’ya to prophets in relation to the revelation (wa’y) which is granted to them as has been mentioned in the earlier hadith relating to the virtues (manaqib) of ‘Umar, that in the previous ummahs there used to be muhaddathun (those spoken to by God). And the meaning of muhaddath (with fath on the dal) is contained in the word mulham (with fath on the ha). And many of the auliya (saints or righteous servants) had been given news of the unseen and it happened exactly as they had foretold.” [Fath al-Bari (Commentary of al-Bukhari) by Imam ibn Hajar ‘Asqalani].

Here ilham, that is, revelation to the saints, has been implicitly included among true visions (ru’ya al-salihah), because the revelation to the prophets brought down by the Angel Gabriel, on account of its purity, possesses a great excellence and is experienced in the condition of wakefulness. Compared to this, the revelation granted to saints has been called ru’ya (vision). There is a reason for adopting this word because dreams are common and frequent and ordinary believers also partake of them whereas ilham is meant specifically for the muhaddathin. Therefore, this word, which is more comprehensive, has been chosen - as special communication is included therein. In the revelation of the saints, the greater part consists of dreams. Imam Raghib writes under the word wa’y:
“The divine communication which is granted to the prophets (anbiya) and the saints (auliya) is called revelation (wahy). [The Urdu translation by a Sunni scholar of this portion has been rendered thus:]

Translation Mufradat al-Quran by Muhammad Abduhu al-Fallah al-Firozpur. Published Al-Maktaba al-Qasmiyya Jam‘ Quds, Chawk Dalgaran, Lahore 1963. (SMT)] This means that the use of the word wahy for the ilham of saints is also permissible and the Quranic evidence in its support has been mentioned above about the use of the word wahy for Moses' mother, although she was not a prophetess. Still additional support can be found in Imam Qurtabi's saying recorded in Fath al-Bari (Commentary of al-Bukhari), under the chapter Ruya al-Sahiin:

“A true righteous Muslim is he whose condition resembles that of the prophets. Thus he is honoured with that with which the prophets are honoured and that is the knowledge of matters unseen.” [Fath al-Bari (Commentary of al-Bukhari) by Imam ibn Hajar ‘Asqalani]

**Persons who are spoken to by God - muhaddathin:**

Now we shall discuss another aspect of this question in relation to the presence of muhaddath in this ummah and on this point there is an agreement of opinion, so much so that in the other reading of the verse:

*We never sent a messenger or a prophet before thee but when he desired* [22:52].

Hazrat ibn Masud’s recitation is recorded thus:

....and a prophet and a muhaddath.” [Fath al-Bayan under 22:52].

In Al-Bukhari, the same version is reported from Ibn ‘Abbas. [Al-Bukhari, kitab Fadail Ashab al-Nabi, ch. Manaqib ‘Umar].

This, at least, shows that the existence of those who are spoken to by God (muhaddathin) [Muhadathun, muhaddathin - both are plural forms of muhaddath. In the report quoted before, the word yukallamuna is used instead of muhaddathun. The meaning is, however, the same, i.e. those spoken to by God] is an established fact and, in addition to this, they have an extensive resemblance with the prophets and the messengers on account of their being mentioned together with them. When we turn back to the hadith we find the following unanimously accepted report, (which has been quoted before):

“Abu Hurairah reported that the Holy Prophet said that from those ummahs who have passed before you, there used to be muhaddathin among them. If there is one from among my followers, it is ‘Umar.” [Al-Bukhari, kitab Fadail Ashab al-Nabi, ch. Manaqib ‘Umar]

This means that Hazrat ‘Umar was a muhaddath of a high calibre. Hazrat ‘Umar’s name has been particularly mentioned because it occurs in another tradition:

“Had there been a prophet after me it would have been ‘Umar,” [Tirmidhi, ch. Manaqib ‘Umar] which clearly shows the great resemblance of the station of muhaddath with that of a prophet. In yaku fi ummati (if there is one from among my followers) does not mean there was no one in the Holy Prophet’s ummah or that Hazrat ‘Umar was the only muhaddath. In Fath al-Bari (Commentary of al-Bukhari) this tradition has been interpreted thus:

“This saying does not contradict the existence of muhaddathin because his (the Holy Prophet’s) ummah is the most excellent of all the ummahs and when it has been established that they (muhaddathin) were found in other ummahs, their presence in this ummah in a most perfect manner cannot be denied and the words (mentioned in the hadith) lay emphasis on the point.”

The author of Fath al-Bari then goes on to illustrate the point:

“If a person says, “If I could have a friend it is such a one”, it does not mean that he has no friend or no friends except that particular person. On the other hand, the main object of such an expression is to demonstrate the distinction of such a person, and it is further stated that there has been a considerable number of muhaddathin in this ummah because the philosophy (hikmah) behind the presence of their abundance in this ummah, seems to be, that they may resemble the abundance of the Israelite prophets. As there cannot be a large number of prophets in this ummah, because its Prophet is the Last of the Prophets, therefore, to compensate for this, a large number of mulhams (those spoken to by God) were raised in this ummah.” [Fath al-Bari (Commentary of Al-Bukhari), ch. Manaqib ‘Umar].

**Who is a muhaddath?**

What is meant by muhaddath? Some say that he is one who is a mulham, one who receives ilham (inspiration) from God. Some say that he is a righteous person who receives communication from the angels. Yet others say that he is a person whose tongue utters truth spontaneously. Some are of the opinion that a muhaddath is not a prophet but a mukallam (one spoken to by God). And this last meaning is also found in an exalted (marfu') tradition which is reported by Abu Sa’id. In fact, Al-Bukhari’s version of this tradition defines the meaning of muhaddath clearly and has been reported thus:

“It is reported from Abu Hurairah that the Holy Prophet said that among those that were before you of the Israelites there used to be men who were spoken to by God. They were not prophets, and if there is anyone within my ummah, it is ‘Umar.” [Al-Bukhari, kitab Fadail Ashab al-Nabi, ch. Manaqib ‘Umar].

The difference in this hadith and the other one is that the former has the word muhaddath (reported by Abu Sa’id) and al-Bukhari says: “men who were spoken to by God (yukallamun), (but) they were not prophets.”
This shows that according to the saying of the Holy Prophet, the meaning of muhaddath is a person who is not a prophet but one with whom God communicates.

The status of muhaddath
As to the status and position of a muhaddath, it is enough to quote Fath al-Bari again. He is not a master (muta') like a prophet but is obedient (muti') to his own prophet and he is subservient to the prophet he follows. Thus it is reported in Fath al-Bari:

"When the being of a muhaddath is established, he does not issue commands according to what is given to him (by way of ilham) but it is essential for him that he should judge it according to the Quran. If it is in accordance with the Quran and the Practice (Sunnah) of the Holy Prophet, he acts upon it, otherwise he rejects it. Although this could happen, yet it happens rarely to those whose whole life is based on obedience and allegiance to the Book (the Quran) and the Sunnah (Practice of the Holy Prophet). [Fath al-Bari under ch. Manaqib 'Uma].

The view of Mujaddid Alf Thani (Mujaddid of the Second Millennium)
It is better to know what the latter-day writers have said on the subject. Hazrat Mujaddid Ahmad Alf Thani of Sirhind [Sirhind is a city in East Punjab (India) where Shaikh Ahmad was born in 1564. He died in 1629], says:

"Let it be known to you, O brother Siddiq, that God sometimes communicates with a person face to face and such persons are from among the prophets, and sometimes the communication takes place with some of those perfec-
ted ones who are their followers on account of their allegiance and by way of inheritance. And when a person is granted this kind of communication in abundance he is called a muhaddath as this name was given to the Amir al-Mu'minin, Hazrat 'Umar." [Maktubat Ahmadiyya, Letter No. 51, p.99].

Hazrat Shah Waliullah Muhaddath Dehlavi [Born 1114/1703, died 1176/1763. (SMT)] writes:

"From among these stations is truthfulness (siddiqiyat) and muhaddathiyyat. And their reality is like this, that from the ummah there is a person who in his natural disposition resembles the prophets as an intelligent pupil has an alliance with his spiritual leader." [Hujjatullah al-Balighah, p. 444, Tr. Maulvi Khalil Ahmad. Published by Adbiyyat, Lahore (Pakistan)].

He further writes:

"And from among the stations (maqamat) of the heart there are two more stations which are particularly related with those souls who resemble the prophets. The reflection of these stations falls on these souls as the reflection of the moon's light falls on a mirror which is placed in an open inlet, and the reflection of this mirror falls on roofs, walls and on the earth. These two stations are also like siddiqiyat and muhaddathiyyat." [Ibid., p.451].

Mujaddid Alf Thani says that God communicates in abundance with a muhaddath and Shah Waliullah has declared a muhaddath as being like the prophets, that is, "who in his natural disposition resembles the prophets" and then he has affirmed that the reflection or zill of prophethood is found in them, as he says," that the reflection of the stations of prophets falls on him as the moon's light falls on a mirror."

Summary of the discussion about muhaddath
The traditions and comments of the annotators of the Traditions, and the quotations from the books by Mujaddid Alf Thani and Shah Waliullah Muhaddath Dehlavi, establish the following points:

1. There would not appear any prophet in this ummah but only muhaddathin (those who are spoken to by God).
2. A muhaddath is a non-prophet and a follower (ummati).
3. The highest station for a follower is that of muhaddathiyat.
4. A muhaddath is endowed with the blessings of prophethood.
5. A muhaddath receives light from the prophet by way of reflection. In other words, he obtains (the blessings of) prophethood by way of zill (reflection) and not by way of reality.
6. In this ummah, the muhaddathin stand in place of the prophets of the previous ummahs, particularly the prophets of the Israelites.
7. A muhaddath bears a strong resemblance to a prophet and is his heir, but he is not a prophet.
8. A muhaddath is frequently spoken to by God.
9. The revelation of a muhaddath is free from satanic intervention.
10. However, a muhaddath does not follow his own revelation, unless he has examined it in the light of the Quran and by the Holy Prophet's Practice (Sunnah), and if it is against the Quran and the Sunnah, he rejects it.

A mujaddid is needed to promote the cause of religion and this need has not come to an end
All the aforementioned arguments show that according to the Quran and the Hadith, the presence of such persons in this ummah is essential - they who are gifted with Divine communion and communication and are given the knowledge of unforeseen matters. Evidently, the manifestation of unseen matters is not for the sake of amusement but only to espouse the cause of religion. The real mission of prophets is not to perform miracles or to make prophecies; these are just to support this sacred cause, to strengthen the followers in their faith and to provide them with conclusive proof of the truthfulness of the Holy Prophet's mission. In short, the real object of prophethood is to deliver God's guidance (hidayah), and a prophecy or a miracle is simply an aid towards this object. Obviously the hidayah has been completed according to the verse:
This day have I perfected for you your religion. [5:3]
That is to say, all paths of guidance have been shown to the world by the advent of the Holy Prophet but promoting the cause of religion has not come to an end. Thus when God brought prophethood to a close and completed the hidayah (guidance), He also gave the glad tidings that the need of supporting and promoting the cause of religion had not been terminated. Therefore the promise to the believers: for them it is good news, [10:64] was also given, and the remaining a part of prophet- hood concerning true visions (mubashshirat) was clearly indicated, and the continuity of the Divine communion and communication together with the information of the unseen for the ummah was also foretold in the Hadith. These people who are appointed for the support (ta'id) of religion by being honoured by God's communication and are called mujaddids (renovators). To deny their existence and to oppose them means rejecting the need of God's support and promotion of the Islamic faith. God used to aid the previous religions through the agency of prophets - that door has no doubt been shut in Islam, but does it mean that God will not help Islam even by the agency of non-prophets? This, in principle, is not only against the Quran and the authentic Hadith, as has been discussed above, but also against God's attribute of speaking to His righteous servants. Will that attribute become null and void after the death of the Holy Prophet? If this is so, Islam becomes a lifeless religion. To bring an end to something which Islam always needs, in every age, amounts to a belief that it is against God's wish that Islam should spread and progress. Otherwise why would He abandon His old practice for the support of religion? It is surprising that after making the religion of Islam complete and perfect, no arrangement was made for the maintenance of its spiritual perfection. As a matter of fact, such arrangement should have been made on a greater scale than before. And, in fact, God did indeed favour this ummah with a greater honour than those of the previous ummahs. The abundance of auliya (saints) in this ummah far exceeds the number of aniya (prophets) in the other religions. A reference to this fact is made in the Hadith:

“The learned of my ummah will be like the prophets of the Israelites.” [Abu Da'ud, kitab al-Ilm]

That is to say, the work which was done by the Israelite prophets will be done in this ummah by non-prophets. The resemblance, however, cannot be maintained unless the excellence found in the earlier prophets is also found in some way among the learned ('ulama) of this ummah. Thus in this hadith a reference is made only to those 'ulama who are divinely appointed for the support and renovation of Islam.

Reference in the Quran about the appointment of mujaddids
The Quran says:
He makes the spirit (ruh) to light by His command upon whom He pleases of His servants that he may warn (men) of the day of Meeting. [40:19].

In this verse the ruh (spirit) is interpreted as revelation (wahy) or speech (kalam) by Hazrat Qadadah [Hazrat Qadadah in Ruh al-Ma'ani under 40:15 (Part 24, p.56)] and in the words: man yasha'u min 'ibadihi, (whom He pleases of His servants), mujaddids (renovators) are also included, as has been mentioned in the commentary, Ruh al-Ma'ani, compiled according to the views of the Ahl-i Sunnah wa'l-Jama'ah:

“The continuance of renewal for an indefinite period is implied in the word yu'ulqi (He makes to descend), because the descending of revelation, which started with Adam, may the peace of Allah be upon him, has remained and will always remain to the end of our Holy Prophet's time, which extends to the Day of Judgement, through the raising of those for the invitation (da'wah), as it is mentioned in Abu Da'ud that Abu Hurairah reported:

It is reported that the Holy Prophet Muhammad said, Most surely God will raise for this ummah at the head of every century one who will revive for its faith.” [Ruh al-Ma'ani under 40:15. Abu Da'ud, kitab al-Malahim, ch.1, vol. I, p.241].

This hadith about the coming of mujaddids is, in fact, an explanation of the Quranic verse (40:15) quoted above. According to this verse, God will continue with His practice of raising somebody, from time to time, on whom He will cause His revelation to descend so that he, (the servant), will invite others towards the truth. Thus, this tradition is in every way free of doubt and disbelief because it is in conformity with the Quranic verse and its commentary.

The hadith of Mujaddid
Let us now look at the hadith about mujaddids. First of all, it is recorded in Abu Da'ud, one of the six authentic collections of Hadith. Imam Jalal al-Din Suyuti (d. 911 AH / 1505 CE) writes:

“that all the preservers of Hadith (huffaz) have agreed upon its authenticity.” [Mirqt al-Sa'ud added to Abu Da'ud vol. 2, p. 233. Printed by Nawal Kishore, Lucknow, India].

From among the classic writers (mutaqaddimin), Hakim (d. 405 AH / 1014 CE) in Mustadrak and Baihaqi (d. 458 AH / 1005 CE) in Mudkil have mentioned it. [Ibid].

From among the latter-day writers (mutakhkhirin), Abu al-Fadi Iraqi and Ibn Hajar also approve of its genuineness. Moreover, in every age, the learned ('ulama) have agreed on its authenticity. After accepting the truth of this report, Hafiz ibn 'Asakir writes that this proved the coming of mujaddids (renovators) at the beginning of every century. In our country (India), nearer our own time, Mujaddid Alf Thani, and after him, Shah Wallilah Dehlavi have accepted this tradition as true. Shah Wallilah writes:

“And he (the Holy Prophet) informed that at the head of every century a mujaddid will be raised and it has hap-
pened like that." [Izalat al-Khifa, p. 41].

And in another book he says:

“It is reported that the Holy Prophet said that most surely God will raise for this ummah at the head of each century one who will revive for it its faith.” [Tafhimat Ilaahiyyah, vol. I, p.19].

On the one hand, the reporters of this tradition have not been convicted of falsehood and the great Imams have given testimony to its authenticity, and, on the other, this tradition is not against the Quran but is in conformity with it (See 40:15). Moreover, it is in no way against the principles of the Islamic faith; they are, indeed, all in support of its correctness. In view of all these strong testimonies, it is not befitting for a Muslim to reject it.

The claimants to the office of mujaddid

If we consider this tradition to be untrue, then those great luminaries of Islam who made claims on the basis of this hadith, or, were accepted by others as mujaddids, have to be considered false claimants and liars. For a mujaddid, it is, however, essential that he should be known and famous in his age and should be regarded as a mujaddid by other people. As is mentioned in ‘Aun al-Ma’bud:


If the hadith is not true, then what about all the mujaddids who have been accepted? Jalal al-Din Suyuti has counted them till the 9th century Hijrah. Among them were great Imams. For example, Imam Ahmad Hanbal has accepted ‘Umar ibn ‘Abd al-‘Aziz as the Mujaddid of the first century and Imam Shafi’i of the second century. Should all of them be considered as laying their claim on falsehood or on a fabricated and spurious tradition and thus remained in error themselves and led others into error too? Even Imam Suyuti claims himself to be the Mujaddid of the ninth century Hijrah.

The claim of Mujaddid Alf Thani

In our country (India), a great luminary is known only by the name of The Mujaddid. My reference is to Shaikh Ahmad of Sirhind Mujaddid Alf Thani, (971-1034 AH / 1563-1624 CE) (i.e. the Mujaddid of the Second Thousand). He has laid great emphasis on his claim of being the Renovator and says:

“These sciences (‘ulum) have been derived from the illumination of the lamp of prophethood which, after the renovation of the second millennium, has been renewed by way of inheritance and has been freshly manifested and the possessor of these sciences and spiritual realities is the mujaddid of this millennium. It must be borne in mind that a mujaddid has passed at the head of each century, but the mujaddid of a century is different from the mujaddid of a thousand years. As there is a difference between a hundred years and a thousand years, similarly there is a difference between the mujaddid of a century and that of a thousand years. Furthermore, the mujaddid is such, that whatever spiritual grace is received by the communities in his time, is received through his agency, although in his lifetime there may exist qubb, [Lit., a stake, an axis, a pivot. Technically, a high stage of sanctity among Muslim saints; according to Kashshafu ‘I Istilahat, a qubb is one who has attained that degree of sanctity which is a reflection of the heart of the Holy Prophet himself], autad [Plural of watad, a peg, a pillar, a prop, a chief. Technically, autad are saints regarded as props of the faith], (spiritual chiefs), abdal [Plural of badal, a substitute. Technically, abdals are certain persons, it is said, whom God continuously has in the world for working spirituality on a limited scale and their existing number remains about seventy. No one pretends to be able to identify them in the world. God alone knows who they are and where they are] (spiritual substitutes), and nujaba [Plural of najib, meaning noble, generous, the excellent one. Nujaba, according to the Sufis, are forty saintly characters who always exist on earth for the benefit of its people. (SMT)] (excellent ones).” [Maktubat, vol. 2, p.14, Letter No.4]

The claim of Shah Waliullah

Similarly, a great Muslim luminary in our country is Shah Waliullah Muhaddath Dehlavi (1114-1176 AH / 1703-1763 CE) who also claimed to be a mujaddid. Thus he writes:

“My Lord, eminent is Whose Glory, has informed me thus: We have appointed you the leader of this path (tariqah) and have carried you to its height, and from today We have prevented all the other paths from reaching the reality of divine nearness except one path -the path of your love and obedience. The people of the East and the West are all your subjects and you are their ruler, whether they know it or not. Those who know it will be successful and the ignorant will be unsuccessful and in loss.” [Tafhimat Ilaahiyyah, vol.II, p.151 (Literary Academy, Islamabad, Pakistan)].

Then he says:

“When the circuit of wisdom with me reached its excellence, God honoured me with the robe of mujaddidiyyat (renovation).” [Ibid., vol. I, p.20].

Accepting the mujaddid does not amount to showing contempt to other Muslim dignitaries

All these references indicate that the denial of the tradition of the appearance of mujaddids, in spite of the fact that Muslim saints of high dignity have laid claim to this office and a great number of people has accepted them, is absolutely the result of ignorance of the Islamic faith. There is no other way, except to admit the authenticity of this tradition and the claims of Muslim luminaries based on it as true, or to declare all these claimants as liars, God forbid! If the latter is the case, nothing of the Islamic faith will be left.
However, those who disbelieve in this tradition raise two main objections. Firstly, if this hadith is authentic, could other auliya (saints) of God be included among the renovators? Secondly, can the claim of a mujaddid at the head of each century be produced?

The reply to the first point is that the appearance of a mujaddid at the head of each century does not nullify at all the existence of other saints scholars and servants of Islam during that period. There may be thousands of auliya in this ummah and there could be more than one renovator in a century. The question of rank is also not involved in this discussion. That is to say, that if one savant of Islam is a mujaddid and the other is not, the latter is not necessarily of a lower rank than the former one. It is God Who knows all these matters. He appoints mujaddids with a special mission after bestowing on them knowledge for the reformation of the community according to a divine purpose. Therefore, it is obligatory for every person to help them – as has been clearly indicated by the remarks made by Shah Walillullah above. The rejection of their mission deprives a person of many spiritual benefits: his companionship brings success to his followers. Enmity towards the saints causes perversity in one's heart. The Holy Prophet is reported to have said that God told him:

To the one who shows enmity towards My righteous servant (wali), I (i.e. God) declare war against him. [Al-Bukhari, kitab al-Riqqaq, ch. al-Tawadu']

Hostility towards the auliya of Allah is man's misfortune. To be in the company of mujaddids and support their cause is necessary, because mere denial of them deprives a person of many divine favours.

A mujaddid in every century
Another question asked is that the claim of a mujaddid at the head of each century should be produced. The Holy Quran has not given the names of all the messengers and has already said:

Of them are those We have mentioned to thee and of them are those We have not mentioned to thee [40:78].

To demand that the tradition about the mujaddid will only be accepted as true when the names and claims of all the renovators at the beginning of each century are pointed out, amounts to saying that the statements of the Quran, that there is not a people but a warner has gone among them, [35:24] and, for every nation there is a messenger, [10:47] can only be accepted as true when the names of all the messengers in different nations, and their claims are produced. Both the objections and the demands are wrong. As the Quran has mentioned a few names of prophets raised among some people, so we have quoted above the claims of some of the mujaddids in their own words. It does not make any difference if a mujaddid did not make a claim in clear terms, as openly as has been done by Mujaddid Alf Thani and Shah Waliallah. The writings and sayings of all the mujaddids have not been preserved. On the basis of what has been said by some mujaddids, we presume that the others might have made similar statements. Moreover, the particular needs of a period give a different stance to the claim, as Mujaddid Alf Thani has said that the mujaddid of a thousand years should be superior to the mujaddid of a century. And as the annotators of the Hadith have stated, that in the earlier times the claim of being spoken to by God was not made by most of the people most probably because their period was very close to the period of the prophethood of Muhammad, and therefore, such a claim was not really necessary in order to avoid any confusion regarding the efficacy of his prophethood. In any case, Shah Waliallah and Mujaddid Alf Thani have openly made claims to this office and have declared the hadith about mujaddids to be authentic. [On close study of the works of the previous mujaddids, such as Imam Al-Ghazali, Ibn Taimiyah, Sayyid Ahmad Barelavi, etc. more references have been found about their laying claims to the office. See Annexe at the end of this chapter. (SMT)]

The testimony of these two divines that the hadith is true is enough. Besides that, the scholars like Imam Suyuti have mentioned the names of the mujaddids of each century. Thus the appointment of renovators in this ummah of Islam is an established fact. To deny it amounts to denying the noonday sun.

A BRIEF SKETCH OF PROPHET MUHAMMAD
(Peace and blessings of Allah be upon him)

Nizam-ud-Dean BE CEng FIET MIEAust CPEng (ret)

Birth and Early Life
Prophet Muhammad was born in Mecca in Arabia in 571AD as the only child in a very poor family. His father died just before his birth and his mother died when he was only six years old. He thus became an orphan at the age of six and was brought up by his grandfather, and later, when the grandfather too died, by an uncle. He never learnt to read or write, even his own name.

His Character
However, from the very beginning, he was remarkable for being an obedient and a very truthful child, something which remained his hallmark throughout his life. In his home town of Mecca, he became known as “Al Ameen”, meaning the “trueful one”, a characteristic which remained with him throughout his life, and a fact vouchsafed by even his most avowed enemies. He refused to worship idols and prayed only to the One True God, Whose proper name in Arabic is Allah.

Marriage
Muhammad’s honesty was well known in Mecca, and
people who were traveling away from home for long periods would leave their valuables with him, knowing that he would take full care of them. There was a highly-placed widow, known as Khadija, who had a trading business. She had heard of Muhammad’s honesty and entrusted to him her goods for trading. Muhammad always returned a greater profit than she had received from her other agents and she perceived that he had delivered her funds to her fully. She was much impressed by his honesty and proposed marriage to him. Although he was 25 and she was 40 at the time, he accepted, indicating that a woman marrying a man younger than herself was acceptable.

The Call
It was during one of his prayers, when he was 40 years of age, in a cave on a mountain known as Hira, where he always went to pray, that Angel Gabriel brought him the first of many revelations from God, and which saw him appointed as a prophet, with a message for all the mankind to believe in One God and to do good to fellow mankind, and to refrain from idol-worshipping. These revelations from God continued for 23 years and were collected and recorded by Prophet Muhammad’s disciples. These Divine revelations were then finally put in the order of their chapters under the directions of Prophet Muhammad, and this formed the Muslim holy book, the Holy Quran.

Condition of Arabia at the time
Prophet Muhammad was born in an Arabia, which at that time, was steeped in the worst forms of evil and degrading behaviour by its people. Human life did not have any value and tribal fighting, inhuman treatment of women and children, killing of unwanted daughters, immorality and corruption, and idol worshipping were common and accepted as normal behaviour. In fact, the Kaba, the first house of worship in the world, had 360 idols placed inside it. Each tribe had its own idol and anything and everything was worshipped.

When Prophet Muhammad preached to his people about the One True God, and good morals, and about heaven and hell, and the rights of women and orphans, he was reviled and rejected by his people who even plotted to kill him. He and his family suffered total boycott for three years and were outcasts in their own society.

Flight to Medina
When it became evident that the Meccans were going to kill him, he received revelation to emigrate to the next city, Medina, some 400km away. In Medina, the people were waiting for him and readily accepted him and became Muslims. However, the Meccans were not going to give up so easily and organised several large war parties to annihilate the Muslims. In each case, the smaller group of Muslims overcame the better armed and larger armies of Meccans.

Conquest of Mecca
Finally, in the 8th year of his arrival in Medina, a large group of Muslims, some 10,000 in all, set out for Mecca.

There was no fighting and bloodshed and the Meccans were forgiven and they accepted Islam. One of the first tasks of the Prophet was to clean out the Kaba of the 360 idols which were placed inside it and ensure that idol worshipping was obliterated from the land forever.

The whole of Arabia was converted to Islam by the end of 23 years, and the same people, who were the worst examples of humanity and barbarity, became of models of good civilization and God-fearing people. Islam began to expand beyond the borders of Arabia to neighbouring countries. Today, it is estimated that there are over one billion Muslims the world over.

Final Prophet of God
The Quran tells us that every nation and society on earth received a prophet from God to guide them to the right path and to worship the One True God. Prophet Muhammad was told that he was a prophet for the whole of humanity, and in the Quran, he is described as "a mercy to the nations". The prophecies of his advent are to be found in all the religious books of the world and his arrival was awaited in every religion.

The Quran also tells the Prophet that he is the final prophet in the long line of prophets from the earliest history, and that there will be no prophets after him.

This is a cornerstone of Muslim belief that there can be no other prophets after Prophet Muhammad. The reason for this is to be found in another verse of the Quran, where it states:

“This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as a religion." (Holy Quran 5:3)

Once the religion has been perfected, there is no need to have any more prophets, as there is nothing more to be added to the teachings already given.

Soon after the revelation of this final verse, Prophet Muhammad fell ill and passed away in 641 AD at the age of 63. He is buried in Medina. The Quran tells that all prophets of God were mortals, ate food, married and had children [13:38], and all died on earth as all humans do. The prophets come to teach us to worship God alone and are not to be worshipped themselves.

Some of the Teachings of Prophet Muhammad
- Belief in the Unity of God
- Belief in the Holy Quran as the revealed word of God
- Belief in all the prophets of God
- Belief in the Final Day of Judgment
- Belief in the brotherhood of mankind and that mankind is a single nation
- Belief in heaven and hell
- Belief in the existence of angels
- Importance of charity to the poor and the underprivileged
- The rights of women as equal to those of men
The Holy Quran

Prophet Muhammad always referred to the Quran as his standing miracle. The Quran has changed not just people's lives, but that of entire nations, kingdoms and empires.

Revealed in its entirety to Prophet Muhammad over a period of 23 years, the Quran starts by God declaring Himself as the Author of the Book. He introduces the Book as:

"This Book, there is no doubt in it, is a guide to those who keep their duty, who believe in the Unseen and keep up prayer and spend out of what We have given them, and who believe in that which has been revealed to thee, and that which was revealed before thee, and of the Hereafter they are sure." (2:2)

God frequently issues challenges to all of mankind to produce a book like it, if they doubt its authenticity:

"And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your helpers besides Allah if you are truthful." (2:23)

"Or do they say: He has forged it? Say: Then bring a chapter like it, and invite whom you can besides Allah, if you are truthful." (10:38)

The Quran is a sum total of all the true scriptures which were revealed in other religions by their prophets and then is brought to completion by the addition of new scriptures and material for the benefit of mankind to progress, both in this life as well as in the hereafter.

It promises eternal rewards to those who do good and obey Divine injunctions, and warns of punishment to those who disobey.

The Quran declares itself as being a revealed book, and as proof of its Divine source, it also offers many scientific facts which are only now being verified as being true in light of modern scientific discoveries. None of the scientific facts given in the Quran have been disproved to be wrong and some are yet to be proven, as science has not reached their discoveries yet.

Here is a small sample of the scientific facts from the Quran which was revealed 1400 years ago to an illiterate person, Prophet Muhammad, who spent his whole life in the desert, and moreover, there was no scientific development at the time for him to have had the benefit of learning. The various scientific facts in the Quran allowed early Arabs to establish the sciences of Astrono-

Modern Science in the Holy Quran

The Big Bang Theory

*Where matter and energy explode outwards in the expansion phase of the creation cycle.*

"Do not those who disbelieve see that the heavens and the earth were closed up, so We rent them. And We made from water everything living. Will they not then believe?" [21:30]

*The return phase on the “big bang” cycle followed by the outward phase again (recreation)*

"The day when We roll up heaven like the rolling up of the scroll of writings. As We began the first creation, We shall reproduce it. A promise (binding) on Us. We shall bring it about." [21:104]

*Universe is created for a fixed term*

"Do they not reflect within themselves? Allah did not create the heavens and the earth and what is between them but with truth, and (for) an appointed term. And surely most of the people are deniers of the meeting with their Lord." [30:8]

(See also 46:3)

*The universe is to be reproduced after annihilation*

"See they not that Allah, Who created the heavens and the earth, is able to create the like of them? And He has appointed for them a term, whereof there is no doubt. But the wrongdoers consent to naught but denying." [17:99]

(See also 30:27)

*The destruction of the universe*

"When the heaven is cleft asunder, and when the stars become dispersed," [82:1-2]

*All stars systems are for a fixed time only*

"Seest thou not that Allah makes the night to enter into the day, and He makes the day to enter into the night, and He has made the sun and the moon subservient (to you) – each pursues its course till an appointed time –and Allah is Aware of what you do?" [31:21]

*The universe prior to the return to the “big crunch”*

"Surely Allah upholds the heavens and the earth lest they come to naught, none can uphold them after Him. Surely He is ever Forbearing, Forgiving." [35:41]
The universe (creation) is finite

"Surely We have created everything according to a measure" [54:49]

"And the heaven, He raised it high, and He set up the measure, That you may not exceed the measure." [55: 7-8]

Creation of our Solar System

The Solar System was initially a gaseous nebula and then this was followed by condensation into the sun and the planets

"Then He directed Himself to the heaven and it was a vapour, so He said to it and to the earth: Come both, willingly or unwillingly. They both said: We come willingly." [41:11]

Two geological periods cover the transition from the gaseous to the molten stage of the solar system

"Say: Do you indeed disbelieve in Him Who created the earth in two days, and do you set up equals with Him? That is the Lord of the worlds." [41:9]

The next stages were in the formation of the crust followed by the formation of mountains followed by vegetation and life.

"And He made in it mountains above its surface, and He blessed therein and ordained therein its foods, in four days, alike for (all) seekers." [41:10]

Total creation of the earth from the nebulous stage to present took six periods.

"Allah is He Who created the heavens and the earth and what is between them in six periods, and He is established on the Throne of Power. You have not besides Him a guardian or an intercessor. Will you not then mind?" [32:4]

Astronomical Facts

The sun and the moon have their own orbits –

"And He it is Who created night and the day and sun and the moon. All float in orbits." [21:33]

The sun revolves around the galaxy.

"And the sun moves into its destination. That is the ordnance of the Mighty, the Knowere." [36:38]

The universe is expanding

"Surely Allah upholds the heavens and the earth lest they come to naught, none can uphold them after Him. Surely He is ever Forbearing, Forgiving." [35:41]

The distinction between fixed stars and the moving stars (planets)

"So He ordained them seven heavens in two days, and he revealed in every heaven its affair. And We adorned the lower heaven with lights, and (made it) to guard. That is the decree of the Mighty, the Knowing." [41:12]

The astronomical system is in a gravitational balance

"Do they not look at the sky above them? –how We have made it and adorned it and it has no gaps." [50:6]

All astronomical bodies are in fixed orbits

"Neither is it for the sun to overtake the moon, nor can the night outstrip the day. And all float on in an orbit." [36:40]

The moon shines by reflection and has no light of its own

"By the sun and his brightness!, And the moon when she borrows light from him!" [91: 1 & 2]

The moon is now dry

"And the moon. We have ordained for it stages till it becomes again as an old dry palm-branch." [36:39]

Creation of Life

All living things started from water

"Do not those who disbelieve see that the heavens and the earth were closed up, so We rent them. And We made from water everything living. Will they not then believe?" [21:30]

Evolutionary sequence of life, starting from water

"And Allah has created every animal of water. So of them is that which crawls upon its belly, and of them is what which walks upon two feet, and of them is that which walks upon four. Allah creates what He pleases. Surely Allah is possessor of power over all things." [24:45]

Mankind had a single beginning

"Mankind is a single nation." [2:213]

"O mankind, surely we have created you from a male and a female, and made you tribes and families that you may know each other. Surely the noblest of you with Allah is the most dutiful of you. Surely Allah is Knowing, Aware." [49:13]

Creation of man from a sperm and the full account of embryology which was not discovered until the seventeenth century after the discovery of the microscope. “The stages of human embryos were
not proposed until the 1940's, and the stages used nowadays were not adopted worldwide until a few years ago.”

"Of what thing did He create him?
Of a small life-germ. He creates him, then proportions him, [80:18&19]

"He it is Who created you from dust, then from a small life-germ, then from a clot, then He brings you forth as a child, then that you may attain your maturity, then that you may be old, and of you are some who die before and that you may reach an appointed term, and that you may understand." [40:67]

(See also 23:13 and 35:11)

Nuclear Physics

There are pairs in all creation – this is now the central theme in all subatomic particle physics as well as Quantum Theory

"Glory be to Him Who created pairs of all things, of what the earth grows, and of their kind and of what they know not!" [36:36]

"And of everything We have created pairs that you may be mindful." [51:49]

Mention made of atoms and subatomic particles

"And not the weight of an atom in the earth or in the heaven is hidden from neither thy Lord, nor anything less than that nor greater, but it is (all) in a clear book." [16:61]

(See also 34:3)

Extraterrestrial Life

There are living beings on other worlds and a day will come when they will meet. Existence of extraterrestrial life mentioned as “living beings”

"And of His signs is the creation of the heavens and the earth and what He has spread forth in both of them of living beings. And He is All-powerful to gather them together, when He will."[42:29]

"And to Allah makes obeisance every living creature that is in the heavens and that is in the earth, and the angels (too) and they are not proud." [16:49]

(See also 13:15;17:44;30:26;39:68)

All planets are created of the same material

"Allah is He who created seven heavens, and of the earth the like thereof. The command descends among them, that you may know that Allah is Possessor of power over all things, and that Allah encompasses all things in (His) knowledge."[65:12]

"Who created the seven heavens alike. Thou seest no incongruity in the creation of the Beneficent. Then look again: Canst thou see any disorder?" [67:3]

Bio and Genetic Engineering

Mention of attempts to carry out alterations to life-forms or creations

"And certainly I will lead them astray and excite in them vain desires and bid them so that they will slit the ears of the cattle, and bid them do that they will alter Allah's creation. And whoever takes the devil for a friend, forsaking Allah, he indeed suffers a manifest loss." [4:119]

Interplanetary Travels

Mention of spaceships of future, where the planet earth is described as “the laden ship”

"And a sign to them is that we bear their offspring in the laden ship and We have created for them the like thereof, whereon they ride," [36:41-42]

Man will venture into space travels but will need scientific knowledge and skills to get through

"O assembly of jinn and men, if you are able to pass through the regions of the heavens and the earth, then pass through. You cannot pass, through but with authority." [55:33]

"And certainly We have made strongholds in heaven, and We have made it fair-seeming to the beholders, and We guard it against every accused devil, but he who steals a hearing; so there follows him a visible flame." [15:16-18]

Mention of pathways in space (hyperspace?)

"By the heaven full of paths!" [51:7]

Mention of Modern Day and its Signs

The modern day is mentioned as the age of development and technology and learning with modern transport and when astronomical discoveries are made and when modern-day warfare are likened to “hell being kindled” while the luxurious living of some nations are likened to Paradise being brought near.

"When the sun is folded up, and when the stars are dust-coloured, and when the mountains are made to pass away, and when the camels are abandoned, and when the wild animals are gathered together, and when the cities are made to swell, and when men are united, and when the one buried alive is asked for what sin she was killed, and when the books are spread, and when the heaven has its covering removed, and when hell is
kindled and when the Garden is brought nigh – every soul will know what it has prepared.” [81:1-14]

Environmental Destruction to Come

*Man’s destruction of his environment is predicted to reduce the planet to a wasteland.*

“Surely We have made whatever is on the earth an embellishment for it, so that We may try which of them is best in works. And We shall surely make what is on it dust, without herbage.” [18:6-7]

Rameses II

*This predicted that the body of Rameses II, the Pharaoh during the time of Moses, will be preserved and presented to the world as an example of a tyrant. The mummified body has been now discovered and is now on display at the Cairo Museum, after thousands of years of burial.*

“But this day We shall save thee (Pharaoh) in thy body that thou mayest be a sign to those after thee. And surely most of the people are heedless of our signs.” [10:92]

The above are only some of the modern-day sciences to be found in the Holy Quran, demonstrating that the source for these can only have come from Divine revelations to Prophet Muhammad, the illiterate Arabian prophet who could not have dreamed them all up, especially since such knowledge did not exist at all in the world at the time. God was aware that there would be those who would accuse the prophet of having forged the Quran from other sources. However, what other sources existed for the accurate scientific facts described in the Quran, facts which are only now coming to light over the past two centuries, or even later? Facts on particle physics and embryology are new and so are genetic engineering and astronomical facts. Any wonder, then, why the doubters are challenged to produce a book like it!

The Quran’s Arabic text has remained absolutely unchanged from the very beginning, a fact that even the opponents of Islam have admitted, and now proven by comparison with the earliest copies of the Quran in existence. This fact is mentioned several times in the Quran, eg

“Surely We have revealed the Reminder, and surely We are its Guardian.” [15:9]

or

“Surely it is a bounteous Quran, in a book that is protected, which none touches save the purified ones, a revelation from the Lord of the worlds.” [56: 77-80]

The term “Quran” means something that is well read, and it is admitted that the Quran is the most widely-read book that there is and that it is a complete collection of the best moral and spiritual teachings and contains guidance and arguments and affords a criterion against which all other scriptures can be checked. It has corrected the alterations and interpolations which have found their way into many other scriptures and restated them in their original form. And it is “a revelation from the Lord of the worlds” to His final prophet, addressed in the Quran as “a mercy to the nations” [21:107].

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**THE FIRST MUSLIM MISSIONS ON A EUROPEAN SCALE**

**AHMADI-LAHORI NETWORKS IN THE INTER-WAR PERIOD**

By Eric Germain

[This article is taken, with permission by the authors, from Part 1 of the book “Islam in Inter-War Europe” by Eric Germain & Nathalie Clayer published in 2008. In this article, Mr. Germain presents the result of extensive research on the establishment of Islam in Europe in the early 20th century. His research reveals that the Lahore Ahmadiyya Movement played a pioneering role in this effort through its missions in Woking, England and Berlin, Germany. His research further reveals that not only did these Lahore Ahmadiyya missions impact the entire Muslim population of Europe, but it also provided support to the Muslims in various other parts of the world where Islam was threatened by influences of Christian missionary activity.

The origins of Muslim missions in Europe

An article first published in Austria and reproduced in 1909 in several Russian Muslim newspapers presented a picture of Islamic propaganda in Western Europe at that time. ["Europe,” Revue du Monde Musulman (RMM – Paris), X/1, January 1910, p. 103]. It shed light on two countries: Germany, where Islam was promoted by a couple of converts, and England with a far more organized propaganda spread by the Liverpool Institute of Abdullah (William Henry) Quilliam (1856-1932). One shall highlight the pioneering work done by this small institute, which paved the way for the various Muslim organisations emerging after Quilliam’s departure to Turkey in 1908. Through weekly and monthly papers, pamphlets, public lectures and letters to the local press, the Liverpool Institute developed a specific communication style in which securing converts became an essential part of its agenda for the defence of Islam. [John J. Pool, Stud-
ies in Mohammedanism. Historical and Doctrinal. With a chapter on Islam in England, Westminster: A. Constable, 1892, p. xiv. He mentioned Quilliam’s propaganda made in England as threatening the success of Christian missions in India, China, and Africa. In the last decade of the nineteenth century, the Institute established a correspondence with Muslims from several places across Europe, sending its magazines to Belgium, France, Germany, Switzerland, Hungary, Greece, Bulgaria, and also Crete, Malta and Gibraltar. (Annual Meeting of the Liverpool Muslim Institute, The Islamic World (IW – Liverpool), IV/39, July 1896, pp. 65-93, see pp. 82, 86. The Institute was on the exchange list of European journals written in English, French, German, Dutch, Russian, Spanish, Bulgarian and Rumanian). Shaikh Abdullah Quilliam claimed that “scarcey a week passes without an extract from one of our journals being quoted in some other publication,” adding that he regarded this “as one of the most important features of our [missionary] work.” (W. H. Quilliam, “Our Literature,” IW (Liverpool), IV/39, July 1896, pp. 77-78). The mission that Khwaja Kamasuddin (1870-1932) founded in Woking (Surrey) reactivated and increased Quilliam’s English reading public throughout Europe and within the British Empire. Its propaganda effort was a direct response to the worldwide intensification of Christian proselytism among Muslim populations. This new missionary zeal grew together with an “evangelical Orientalism” [Expression taken from Avril Powell who refers to the way that missionaries like C. G. Pfander studied Arabic and Persian sources in order to demonstrate how Islam “fell short of Christianity;” A. Powell, Muslims and Missionaries in Pre-Mutiny India, Richmond: Curzon 1993, pp. 144-151] exemplified by the periodical The Moslem World founded by the Reverend Samuel Zwemer in London in 1911. [Samuel Marian Zwemer (1867-1952) founded the Arabian Mission of the Dutch Reformed Church and was for 36 years the editor of the Moslem World]. In the foreword of the first issue of his monthly newspaper, Khwaja Kamaluddin expressed his determination to challenge the “campaign against Islam” orchestrated by this “pseudo-Muslim paper, under the name of the Moslem World.” [Khwaja Kamal-ud-Din, Foreword, Muslim India and the Islamic Review (IR – Woking), I/1, February 1913, pp. 1-4, see p. 1].

The Indian barrister arrived in London in September 1912 to plead the legal case of a Bombay businessman and started to give public lectures on Islam. [To the Memory of Khwaja Kamal-ud-Din,” IR, 50th anniversary volume, 1962. He gave his first lectures at the Hyde Park Speakers’ Corner and in meetings of British theological societies]. Prominent member of the Ahmadiyya movement, Khwaja Kamaluddin quickly gained control of the vacant mosque of Woking – about twenty-five miles to the South-West of London – to base his Muslim Mission and Literary Trust. One may be surprised to see that the launching of this European Muslim mission was initiated from the remote Indian city of Lahore. That was precisely the point questioned by a book entitled “Young Islam on Trek, a study of the clash of civilizations,” stressing in 1926 that “it is Indian Islam that has built the mosques and finances the able propaganda at Woking and at Berlin.” [Basil Mathews, Young Islam on Trek. A study of the clash of civilizations, London: Edinburgh House Press1926, p. 120]

How an Indian movement became the voice of Islam in Europe

The movement founded by Mirza Ghulam Ahmad (c.1836-1908) was registered by the Government of India in the 1901 Census as a “distinct Mohammedan sect.” Soon after the death of its founder, the Ahmadiyya community split in two antagonistic groups. The majority of its members joined the Qadiani Party [The movement was generally called after Mirza Ghulam Ahmad’s hometown in Punjab where it had its headquarters] which proclaimed the prophethood of Mirza Ghulam Ahmad, whereas a minority group based in Lahore spoke of the “Promised Mahdi and Messiah” as a mujaddid (a renewer of his century as known in the Sunni orthodoxy). In 1914 the latter group founded the Ahmadiyya Anjuman-i-Isha’at-i- Islam (Ahmadiyya Society for the Propagation of Islam, styled thereafter by its Urdu acronym AAI) under the leadership of Maulana Muhammad Ali (1874-1951). When Khwaja Kamaluddin decided to join the Lahore Party, the mission he had just founded in England became the spearhead of an Islamo-Christian dialogue/controversy that soon developed into a distinctive feature of this branch of the Ahmadiyya.

Engaging Christian Churches in an assumed polemical argument

Indian Muslims studying in British universities showed interest in the historical interaction between Europe and Islam. Such curiosity is illustrated by the translation made by the young barrister Haroon Khan Sherwani of the classic French book on the incursions of Saracens
into France and Switzerland, a text published as a serial story in the Indian Muslim press. [Translation of J. Reinard's book (1836) by Haroon Khan Sherwani, "Incursions of the Muslims into France, Piemont and Switzerland," Islamic Culture (IC–Hyderabad), from January to October 1930 (IV/1 to IV/4)]. In launching a European Muslim mission, Khwaja Kamaluddin placed his action within a resolute historical perspective, claiming that “the fate of the Moors in Spain awaits us everywhere, and our annihilation is only a question of time.” ["The Message of the Khwaja," The Review of Religions (RoR – Qadian), May 1913, pp. 210-219, on line on www.wokingmuslim.org].

He claimed that it was the Christian missionary propaganda that made possible the atrocities currently suffered by Muslims in the Balkan wars. In order to “counteract the poison thus created,” Khwaja Kamaluddin called upon his Indian brethren to collect the means to allow the free circulation of his Islamic Review among members of Parliament and the Church as well as the numerous clubs and libraries of Great Britain. More than simple lobbying work, he expressed the ambition to undertake “the dissemination of Islam in Western lands” saying that “the trend of modern philosophy, ethics and socialism is towards Islam.” [Ibid]

Such a self-confident attitude was shared by a growing number of intellectuals, including one who lamented in a Lahore paper of 1907 that “in Muslim countries, governments as individuals have abandoned all idea of proselytism.” [Article from the Lahore-based The Observer quoted in “L’Avenir de l’Islam,” RMM, III/11-12, November-December 1907, p. 59]. As a religious minority, Indian Muslims felt particularly threatened by the Christian missionary propaganda conducted since the beginning of the nineteenth century. [A. Powell, op.cit., p. 229. The Ahmadiyya fought anti-Muslims polemics launched in India by Christian missionaries and Hindu revivalists from the Arya Samaj]. Mission schools were ironically instrumental in forming the new Western educated elite that engaged itself in “counter-missionary” work. Such was the case of Khwaja Kamaluddin who, during his studies at the Forman Christian College of Lahore, acquired a fairly good knowledge of the Bible. ["Can Dogmas Rule The Religious World?", The Moslem Outlook (MO – Cape Town), II/58, 13 March 1926, p. 13].

In England, the eloquent barrister was particularly willing to engage himself into Islamo-Christian debates. On several occasions he was requested to address Christian audiences about Islam["What Means this Mission," MO, II/62, 10 April 1926, p. 4] and, in July 1913, travelled to Paris to speak at an Interfaith Congress convened by liberal Christians. [Special Features of Islam, a paper read by Khwaja Kamal-ud-Din at the Sixth Congress of Religions, in Paris, on July 19, 1913, London: J.S. Phillips 1913, 16 Pp]. After the war, the founder of the Woking Mission adopted an increasingly polemical discourse targeting the kind of evangelists such as Samuel Zwemer who was accused of engineering “slanders against Islam.” [Khwaja Kamal-ud-Din, Message of Islam, London/Woking: Unwin Brothers 1927, p. 5]. On the one hand, Lahori missionaries questioned the validity of the Christian scriptures by raising contradictions and variations in the accounts of the four Evangelists or mocking some doctrines like the Trinity or the virgin birth of Jesus. [Those arguments were often taken from the numerous books written by European rationalist thinkers throughout the nineteenth century]. The defence of Islam, on the other hand, focused mainly on questions such as the authenticity of the Qur’anic revelation, the holy war, slavery, polygamy and the position of women. On Kamaluddin’s rhetorical talents, it is interesting to quote the opinion of William “Muhammad” Marmaduke Pickthall. [Marmaduke Pickthall (1875-1936) was a novelist and Qur’anic translator known for The Meaning of the Glorious Koran, New York: A. Knopf 1930]. The famous British convert stated that he “had a gift for summing up a train of arguments in striking form” and “unlike much polemical writing it is not devoid of literary grace.” [Marmaduke Pickthall, “The Claim of Islam,” IC, VIII/3, July 1934, pp. 506-507]. Khwaja Kamaluddin showed a true ability to reach an audience having little or no knowledge of Islam, a quality that, according to M. Pickthall, was lacking to most “Muslim ‘missionary’ publications” of the time. Even within the same movement, there was a noticeable difference between publications from Woking and the ones issued in Lahore. Commenting on a book by Maulana Muhammad Ali, the same M. Pickthall stressed that its argument and style were the ones of fiqu (Islamic jurisprudence), which “differ from that of Christian polemics and can only be appreciated in the West by the few who have already made some study of Islâm.” [M. Pickthall, “The Perfect Polity,” IC, X/4, October 1936, pp. 659-662]. In this posthumous article, he reviewed Maulana Muhammad Ali’s The Religion of Islâm, Lahore: Ahmadiyyah Anjuman Ishâ’at Islâm 1936. Muslim missions in Europe brought a true added value
to the worldwide effort of Islamic propaganda by publishing a popular kind of literature rather like those question/answer dialogues and compilations containing favourable references to Islam from famous western writers. [See Dr. H. Marcus, “The Message of the Holy Prophet Muhammad to Europe,” IR, XXVI-7, 8, 9, June to September 1932, pp. 222-239, 268-278, 281-286. These articles were also edited as a tract distributed by the AAI in thousands of copies; Ezad Bakhsh, 19th Annual Report of the AAI from 1st October 1931 to 30th September 1932, p. 12]

An apolitical discourse securing official recognition
The little mosque at Woking was built in 1889, as part of the educational complex that Gottlieb Leitner – a former registrar of the University of Punjab, Lahore – dedicated to the study of oriental languages and civilisations. When the institution closed after the death of Dr. Leitner in 1899, the mosque remained open on only rare occasions. [Such as for the memorial service of the death of Shah of Persia in 1907 or an ’Id whose prayers were led by Abdullah Suhrwardy; “First Eid in England (1903),” Daily Dawn (Karachi), 10-16 June 1999, p. 13, quoted in N. Ahmad, “G. W. Leitner,” on www.wokingmuslim.org].

One such event was the visit of Abdul Baha to Woking on January 1913. [The Baha’i Faith was founded by Baha’u’llah who was succeeded in 1892 by his eldest son Abdul Baha (1844-1921). Its initial expansion in the West was confined in the USA, despite the founding of branches in Britain and Germany in 1923; Peter Smith, The Babi and Baha’i religions, Cambridge: CUP 1987, pp. 106, 181]. The head of the Baha’i Faith announced, on behalf of the heir of Dr. Leitner, that “the mosque would in future be open for Muhammadans to worship at any time they pleased.” [W.M.C.M., “Abdul Baha’s visit to Woking – a memorable gathering,” The Asiatic Quarterly Review (London), I/2 (New Series), April 1913, pp. 225-236]. A Trust for guardianship of the mosque was then created with a membership made up of three public figures having strong connexions with India –the Right Hon. Sayyid Ameer Ali, Sir Mirza Abbas Ali Baig and Sir Thomas Arnold [Sayyid Ameer Ali was a former member of the Indian Judicial Committee (1849-1928), T. W. Arnold (1864-1930) a renowned Orientalist scholar, and Abbas Ali Baig (d. 1933) acted in the Council of the Secretary of State for India as its Muslim advisory member; Dr. Ashiq Husain Batalvi’s account on www.wokingmuslim.org]– who appointed Khwaja Kamaluddin as imam of the mosque. One could hardly consider that this appointment would have been made without the implicit consent of the India Office.

In his Memoirs, Sayyid Ameer Ali regretted that the inner city of London did not possess a “suitable place of worship for the Moslem subjects of the king and Moslem visitors coming to England.” [Memoirs of the late Rt. Hon. Syed Ameer Ali, IC, VI/4, October 1932, pp. 503-525, see pp. 503-504]. As a matter of fact it was the Woking Mosque that fulfilled the need and, as its first imam, Khwaja Kamaluddin could present himself as the paramount Muslim authority for London and the whole kingdom. In 1924, the mission claimed to assume a spiritual leadership not only over the thirty persons who regularly attended prayers at the mosque, but also over “the thousand British Muslims scattered about the country and the 10,000 Muslims from overseas.” [Peter Clark, Marmaduke Pickthall: British Muslim, London: Quartet Books 1986, p. 41]. The British press acknowledged the pre-eminence of Khwaja Kamaluddin, referring to him as the “Very Reverend,” on the analogy of the Chief Rabbi. [Ibid., p. 40.] The Woking Mission constantly reinforced its status and prestige by the visit of diplomats and Muslim dignitaries. The bucolic setting of the Surrey mosque saw princes and begums from India, African chiefs and Arab sovereigns. [Some political activists visited Woking like Muhammad Ali Jinnah and Adal Arslan, brother of Shakib Arslan; Aftab-ud-Din Ahmad, “East meet West in Oriental Road,” IR, XXVI/4, April 1932, pp. 101-103, see p. 103]

A trip to Woking became part of the usual agenda of foreign leaders coming to London, such as the Emperor Haile Selassie in 1936.

In March of the same year, the former Prime Minister Lloyd George chose this mosque to deliver a speech on “Islam and the British Empire” in front of an audience made up of “ambassadors and ministers, charges d’affaires, London mayors, ex-governors of Indian provinces and famous Oriental scholars.” [Morning Post, 9 March 1936, quoted in Simon Naylor and James Ryan, “The Mosque in the suburbs: negotiating religion and ethnicity in South London,” Social & Cultural Geography, III/1, 2002, pp. 39-59, see p. 51]. Illustrious visitors helped the mission to present itself as the heart of Islam in Great Britain as is shown by the name chosen for the telegraphic address of the mosque: “Islamabad” (City of Islam). [The Times, 12 July 1935, quoted in S. Naylor and J. Ryan, ibid., p. 51]

The Woking Mission gave a positive image of Islam in UK and attested to the benevolent attitude of the Crown
towards its Muslim subjects. If Woking publications denounced prejudice against Muslims in the Empire, Khwaja Kamaluddin stated that "sedition and anarchical movements are haram, and strictly prohibited in Islam." ["Message of the Khwaja" letter addressed to the meeting of the All-India Muslim League in Lucknow, RoR, May 1913, pp. 210-219, on www.wokingmuslim.org]. Wartime censorship influenced the content of Muslim India and the Islamic Review, which focussed even more on religious and social issues (significantly, the title was shortened in Islamic Review in 1921). Such a restrained political stance was common to most Muslim organisations in Britain at that time. [Commenting on the project of founding Urdu newspapers in Istanbul and in Switzerland, M. H. Kidwal of the London Pan-Islamic Society suggested that those newspapers "shall restrain themselves from discussing Indian politics"; "Journaux ourdous," RMM, VI/11, November 1908, pp. 571-572] but the Ahmadiyya's unequivocal condemnation of jihad (in its martial sense) surely made a decisive argument to generate sympathy. With the outbreak of the war, the mission tried to take advantage of its long-claimed loyalty by petitioning the government officially to be in charge of the plot opened for the burial of Muslim soldiers at the Woking Cemetery. [The Central Islamic Society, The Central Islamic Society and its Need – An Appeal, Woking/London: Unwin Brothers 1916, p. 5]. The imam supported his demand by pointing to the spiritual task that the mission fulfilled in hosting Indian soldiers coming on leave to Woking. Khwaja amaluddin kept on enlarging contacts with members of influential circles of British society that felt attracted by new thoughts and "exotic" oriental religions. The Lahore barrister was particularly keen to debate with other faiths and was "often requested to address the Theosophists, Spiritualists, leaders of New Thought." ["Can Dogmas Rule The Religious World?," MO, op.cit., p. 13]. He was one of those Muslim intellectuals who found inspiration in the modern methods deployed by the flourishing alternative spiritualities. This was also the case of the London Central Islamic Society which aimed to "establish branches in England and all over Europe like those of the Theosophical and other world-important societies." [The Central Islamic Society, op.cit., p. 6]. This wish was realised by the AAII whose leader announced the launching of a German mission at the Annual Conference of December 1921. [Nasir Ahmad, A Brief History of the Berlin Muslim Mission (1922-1988), 2004, 52 pp., see p. 3 (on www.aailli.org)].

In Germany, a country dispossessed of its colonies, Indians like other Muslims from the British Empire found a space where they could have relative free speech on many political subjects. [Berlin hosted Egyptian activists fighting British imperialism; Joseph Castagné, "Les Indes et l'Egypte vues de Russie," RMM, LXI, 1st trimester 1925, pp. 213-271, see p. 264]. The presence at the Berlin Mission Mosque of Indian revolutionaries such as Maulvi Barakatullah or the Arab activist Shakib Arslan might have indicated a more political inclination of the German mission. Nevertheless, from the reading of their publications, it seems that Berlin missionaries did not use this extraterritoriality to be more critical about British policy towards its Muslim colonial populations.

The founding of the first mosque of Berlin to reach continental Europe

Muslim students in Europe were a key target for Lahori missionaries as those educated young men could bring time and energy to the propaganda work. The AAII expressed its illigness to reach this audience by offering special prices to students who subscribed to its publications. [For example, students had a 40% discount on the annual subscription to the English weekly The Light; Ezad Bakhsh, op.cit., adverts appearing on the last page]. Among Indian students, a prominent figure was the great poet and philosopher Muhammad Iqbal who came to Cambridge in 1905 and received his Ph.D. in Munich three years later. [M. Iqbal (1873-1938) studied at the University of Lahore where he attended Sir Thomas Arnold's lectures; his education illustrates the link between India, England and Germany that we find in the Lahori network]. Despite the harsh material conditions of the post-war period, Germany remained an attractive place for Indian students. The Muslim press of Lahore encouraged this trend saying that "if Afghanistan can send twenty-five students in Berlin, India ought to be able to send a thousand." ["Afghan King at Berlin," The Islamic World (IW –Lahore), VI/6, April 1928, p. 226]. The fact that Germany was the second most popular overseas destination for Indian students surely motivated the opening of a second mission in Berlin [This choice was not obvious as one of the capitals of countries with large colonial Muslim populations, such as France or the Netherlands, could also have been a suitable option].

In the aftermath of WWI, Khwaja Kamaluddin visited France, Belgium and Germany to study the conditions for extending missionary activities in 10 Continental Europe. ["What Means this Mission," MO, op.cit., p. 4] On his advice, the Lahore headquarters decided to open a
mission in Berlin and sent Maulvi Abdul Majid who arrived at the end of 1922 followed a couple of months later by Maulvi Sadr-ud-Din. ["The Berlin Mosque," IR, XIII/3, March 1925, pp. 81-82]. A missionary from the rival Qadian movement stated that Muslim propaganda expected the greatest achievements "among a people whom defeat and humiliation have sobered a good deal, and whose hearts are now turned from materialism to things spiritual." ["Ahmadia News Abroad," The Moslem Sunrise (MS – Chicago), II/2-3, April-July 1923, p. 196].

The success met by the German Mission in the cosmopolitan Berliner Muslim community might be attributed to the "outsider" image of Indian Islam. It allowed the mission to play the benevolent mediator between the numerous Muslim movements organised on national lines. The building of a superb mosque located in a smart residential area [This residential area was also chosen, at the same period, for the building of the Berlin Russian Orthodox Church. The minarets of the mosque were completed in 1927; C. H. Seiler-Chan, op.cit., p. 116] of Berlin was designed to be a landmark asserting the perennial presence of Islam in the heart of Europe. Drawings and pictures of the Briener St. mosque were circulating in the Muslim press all over the world; the architecture of the mosque had to be sumptuous, even if its dimensions made it difficult to heat during the long winter.

Despite its lavish Mogul style, the building was in search of symbols of its European character such as those Arabic calligraphies crowning the inside dome of the mosque reproduced from the Alhambra palace. [Those calligraphies may have been drawn from an article by Prof. O. Talgren on the decorative inscriptions of the Alhambra reviewed by M. Pickthall in IC, IV/2, April 1930, pp. 329-330]. The reference to the Andalusian "golden age" of European Islam, common in the discourse of Lahori missionaries, was part of the propaganda function assigned to the mosque. The adjacent hostel was built to accommodate the imam and "at least four missionaries" showing that Berlin was expected to become the headquarters for itinerant missionaries to the Balkans, Central and Eastern Europe. ["The Berlin Mosque," IR, op.cit., pp. 81-82]

In August 1932, the imam of the Berlin Mosque passed through Austria and Czechoslovakia "with a view to gain insight as to the possibilities of spreading Islam there." [Ezad Bakhsh, op.cit., pp. 9-10]. He came in contact with several Muslims who were propagating their faith individually in their circles of influence." At the same time, another missionary from Berlin, S. M. Abdullah, was in Lahore along with the Baron Omar (Rolf) Freiherr von Ehrenfels (1901-1980). [Opposed to Nazis, he left Austria for India in 1938 where he led an Academic career at the Madras University; S. A. Khulusi, Islam Our Choice, Woking: Muslim Mission & Literacy Trust 1963 (2nd ed), pp. 234-235]. The Austrian convert had first heard about the Berlin Mosque from an imam of Sarajevo, while he was travelling in Yugoslavia. [Baron Omar Rolf Ehrenfels, "An die Schriftleitung der „Moslemischen Revue“," MR, X/2-3, April-July 1934, pp. 43-44. I am grateful to Fikret Karci for having identified this "imam Knebegovi" met by Ehrenfels as Abdullah effendi Kurbegovi (1873-1933) who had been military imam in Vienna from 1904 to 1915]. Back from his journey to India, the aristocrat founded the short-lived Vienna Muslim Mission in 1934. [Syed Muhammad Hussain Shah, Annual Report for the year 1933-34 of the Ahmadiyya Anjuman-I-Isa’at-i-Islam Lahore (A Digest), 1934, p. 4]. The same year, the AAll envisaged launching a new mission in Spain, probably with the idea of securing help from the Arab students of Madrid and Granada who had founded in 1933 a review in Spanish published under the evocative title Al-Andalus. [The second volume of Al-Andalus was reviewed in Islamic Culture (VIII/3, July 1934, pp. 508-509), the Hyderabad newspaper being on an exchange list with the Moslemische Revue.] For this purpose a fund was raised and regularly advertised in The Light that proposed to name the 'Id al-Adha of 1934 "Spain Day." [Syed Md. Hussain Shah, op.cit., p. 4]. At this celebration presided over by Maulana Muhammad Ali, a medical student volunteered to go to Spain. It is interesting to note that articles from the Lahore newspaper dealing with the Spanish Mission were translated to Albanian and published in the Tirana journal Zani i naltë. ["The first voluntary for a Mission in Spain" (translated from The Light by H. Selami), Zani i naltë (Tirana), X/2, February 1935, pp. 56-58].

Albania, the only country in Europe with a Muslim majority, was of great interest to Lahori missionaries. [Nathalie Clayser, "La Ahmadiyya Lahori et la réforme de l’islam albanais dans l’entre-deux-guerres," in V. Bouillier and C. Servan-Schreiber (eds), De l’Arabie à l’Himalaya, chemin croisés, Paris: Maisonneuve et Larose 2004, pp. 211-228]. The Muslim press from Punjab expressed concern about the progress made by Christian missions
to Muslims in the Balkans, and the AAI was eager to help Muslim communities living in those countries. [Dr. Freytag, "German Missions to Muslims in the Balkans," IW (Lahore), VI/12, October 1928, p. 417].

Among them, Albania was considered as the European outpost of dar al-Islam (land of Islam), a present day Andalusia, and a gateway to gain access to Muslim populations spread throughout the Balkans. [Sheikh Muhammad Din Jan, Annual Report for the year 1928-29 of the Ahmadiyya Anjuman-i-Isha’at-i- Islam Lahore, 1929, p. 14]. The keen interest in Europe’s historic Muslim communities led the Berlin Mission to secure contacts with Tatars from Finland and Poland; a Tatar from Poland had translated several Lahori books and in 1929 contemplated starting a paper in Polish “on the style of The Light.” [Ibid]

Opposition to Lahori missions
The desire for control of the financial resources collected among Muslims throughout the British Empire led to an increasing competition between the various missionary organisations. In 1936, the ex-Secretary of the London Muslim Society argued that his main objection to Woking’s activities was motivated by the fact that the mission was channelling the largest part of funds coming from the Muslim world towards its own trust. [Ahmed Bennet, “Why I Resigned from the Secretaryship of the Muslim Society in Great Britain,” GI, I/1, January 1936, p. 28, objecting that “the Woking Mission draws its funds from the WHOLE of the Muslim world.”] Newcomers in the field of Islamic propaganda had to present themselves as more orthodox than their “competitors” and constantly outbid them in a battle of image. At the time the Woking Mission was launched, the only organisation of some importance in England was the Central Islamic Society. The fact that “the oldest Muslim institution in the British Isles” could not achieve what the Woking Mission did in a short time created a good deal of jealousy among some of its members. This is quite noticeable in the foreword of a leaflet from the Islamic Society. While acknowledging the good work undertaken by the Woking Trust, it recommends “to keep the missionary work separate and limited in its scope.” [The Central Islamic Society, op.cit., pp. 5-6].

However, such resentment could not have been expressed more openly as the imam of Woking was also a member of the Managing Committee of the Islamic Society... In Berlin, the Lahori mission met with hostility from the Islamische Gemeinde founded in 1922 by two Indian brothers, [K. Sheldrake, “The Pioneers of Islam in England, France, Germany and America,” GI, I/1, January 1936, p. 26. The Lahori mission was a direct rival of Abdul Sattar and Abdul Jabbar Khairi’s own mosque project] but the most serious competitors were the Qadiani missionaries.

Soon after Khwaja Kamaluddin affiliated the Woking Trust to the newly founded AAI. [This affiliation was not clearly stated as the Woking Mission was proud to “count among its zealous supporters Sunnis, Shias, Ahl-i-Hadis, Ahmadis, Bowahirs (Bohras), Khojas, and every other school of thought in Islam”; “Editor’s Notes,” IR, XIII/3, March 1925, p. 84] the Qadian headquarters tried to establish their own mission in England. [A first missionary from Qadian briefly sojourned in London in 1914; S. Naylor and J. Ryan, op.cit., p. 45]. Its opening in 1919 may have benefited from the slowing down of Woking’s activity after Khwaja Kamaluddin had departed for India the very same year owing to his deteriorating health. [“Ahmadi Moslem Mission News Abroad,” MS, I/1, July 1921, p. 20]. In 1924, the spiritual head of the Qadian movement came to England to lay the first stone of the Mission Mosque in the south-west London suburb of Southfields. [“The First Mosque in London,” RoR, XXIII/12, December 1924, p. 428]. The opening two years later of the “first London Mosque” was announced at the same time as the inauguration of the Paris Mosque and the Qadian movement played on this coincidence in its publicity. [“New London Mosque” and “Islam in Paris,” MO, II/82, 28 August 1926, p. 11]. Qadianis shared with Lahoris a similar approach to how Muslim propaganda should operate and were struggling to represent the voice of Islam in the interfaith conferences organised in Europe. [If the Qadiani Abdur-Rahman Dard attended the Geneva Universal Congress of Religious Forces for Peace, it was a Lahori who spoke at the Congress of Religious Liberals in St Gallen; Union des Eglises pour la Paix, Les religions contre la guerre, Paris, 1929, p. 32. Ezad Bakhsh, op.cit., p. 9]. In 1924, Qadianis were operating in London and Berlin and a third mission was even planned to open in Greece. [The other foreign missions were in the USA, the Gold Coast, Mauritius and Egypt; RoR, XXIII/12, December 1924, inside front cover. “Moslem Mission News Abroad,” MS, I/1, July 1921, p. 20]. At the grass-roots, there was a somewhat blurred frontier between the two branches of the Ahmadiyya, despite their assumed rivalry, Qadiani
newspapers mentioned the work accomplished by Lahori missions, and it was not uncommon to find people who subscribed to both Qadiani and Lahori newspapers. ["One day Christians," in RoR, XXIII/2, February 1924, p. 75. Congratulations," MS, III/2, April 1924, p. 74]. In England, some people attended celebrations in Woking as well as in Southfields. [Afghan diplomats as well as Abdullah Quilliam attended 'Id in Southfields in 1922 and in Woking in 1925;”Ahmadia News Abroad,” MS, I/6, October 1922, pp. 140-142 and "General,” MO, op.cit., p. 3]. It is difficult to know whether they were fully aware of the conflict between the two groups, but such a confusion was somehow more convenient for the Qadianis whose impact on the European scene was less important in the inter-war period. One could not say the same for Lahori missions, which suffered from the "anti-Ahmadi" campaign that grew in India at the beginning of the 1930s. After Khwaja Kamaluddin’s death in December 1932, the Woking Trust became attacked more often for its link with the Lahore branch of the Ahmadiyya.

Opposition to Ahmadi missions in Europe was supported by the All Malaya uslim Missionary Society and its newspaper, Genuine Islam, published in Singapore. [The All Malaya Muslim Missionary Society was founded in 1931 by Maulana Muhammad Abdul Alem Siddiqi Al-Qadri and the first issue of Genuine Islam appeared on January 1936] Aiming to carry on work “in Europe, America, Japan, Australia and Africa,” [”Reception to Famous Muslim Missionary,” GI, III/9, September 1938, pp. 304-305] this new organisation led by Maulana M. A. Siddiqi became a direct rival to Ahmadis missions. The Society was eager to stress its difference in targeting more specifically “the Lahori sect of the Qadianees.” [”Truth about Qadianism,” GI, III/1-2, January-February 1938, pp. 43-45. In the same issue “Islamic pictures from Denmark, Poland and Germany” were published]. The expression is not innocent because we know that in the 1930s several Egyptian and Indian fatwas had already condemned Qadianis for being “outside the pale of Islam,” whereas the Lahore movement was still considered by many as a modernist, atypical, but orthodox Sunni group.

This positive image explains why the Muslim Missionary Society focussed on trying to undermine the esteem that Lahori missions had gained all over Europe. [The Muslim Missionary Society tried to establish a foothold in Poland and published pictures of the Wilno Mosque and of the Grand Mufti of Poland, GI, 02-1938, vol. III, no. 1-2, p. 32]. The Singapore-based organisation wrote to Hlas, the monthly Islamic journal of Prague, to warn Czechoslovak Muslims against translating Mummad Ali’s articles. [M. A. Brickcius’ letter published in GI, III/10, October 1938, pp. 365-367]. The first issue of Genuine Islam proudly announced the results of a campaign calling on European Muslims to “sever all connections with irzais.” [”Ahmadi Propaganda,” GI, I/1, January 1936, p. 35. “Mirza” was the pejorative name given to Ahmadis (Qadianis as well as Lahoris) referring to the founder of the movement Mirza Ghulam Ahmad.] This campaign received support from some leaders of the Muslim Society of Great Britain who were evicted after the Woking Trust took over the association at the end of 1934. Its former secretary argued that “the Woking Mission teaches nothing about Ahmadi doctrines,” but denounced an “indirect Ahmadi influence” in the “Salvation Army, milk-and-water, or Christened Islam” presented by the mission. [Ahmed Bennet, "Why I Resigned...", GI, op.cit., p. 28]

THE HOLY PROPHET ON INTERNATIONAL PEACE AND JUSTICE

By Maulana Sadr-ud-Din

[This article, slightly modified, is a transcript of an inspiring lecture presented by Maulana Sadr-ud-Din at an event held at the Inter-Continental Hotel in Karachi, Pakistan in 1969. The article presents a concise yet profound review of the Holy Prophet’s teachings on peace and justice and how such lessons can provide the basis for effective international relations in modern times. Maulana Sadr-ud-Din was the second Amir (head) of the Lahore Ahmadiyya Jamaat, being elected to the position upon the death of Maulana Muhammad Ali.]

He has made plain to you the religion which He enjoined upon Noah and which We have revealed to thee, and which We enjoined on Abraham and Moses and Jesus — to establish religion and not to be divided therein (42:13) Real and lasting peace springs from a belief that all leaders and Prophets of all nations must be respected. We should respect their teachings. It should be our firm faith that by following their teachings, saintly people arose. This faith illumines the heart and charms away
prejudice. Unless minds are purged of the prejudice of other faiths' religious personalities, there can be no international peace. The most effective panacea for world peace was proclaimed by the Holy Prophet Muhammad. He forcefully exhorted people to revere the prophets of all nations and live up to their revealed teachings. This panacea was tried with unparalleled success in Arabia where the various warring tribes were cemented into brotherhood. This panacea can be tried even today. It will surely lay the foundation for real and enduring union and peace.

The laws that operate in the universe are cosmic in nature. The sun and the moon shed their light upon all nations. Rain also does not discriminate; it produces crops and fruits for people all over the world. Likewise, the air is beneficial for all men and animals. Thus, all that is indispensable for life is dispensed to all. This phenomenon points to the fact that the whole universe is governed by One Supreme Lord. His Oneness aims at creating unity among His creatures. The Holy Quran states:

All mankind is but a single nation (2:213) If an adequate provision exists in the form of air, water and light for the maintenance of physical existence, there must be a corresponding dispensation for our spiritual life. The spiritual provision comes in the form of the books revealed to the prophets of all nations. As there is one source of all revelation, the substance of the revelation is also the same. To this effect, the Holy Quran states:

And We sent no messenger before thee but We revealed to him saying, 'There is no God but I; so worship me alone'. (21:26) This verse emphasizes the basic unity of all religions which without exception taught the worship of One God. The Holy Prophet Muhammad was sent to all nations with the same message. Thus, belief in the Unity of God alone can bring about unity amongst nations. As this teaching is universal in character, the Holy Prophet, who professed this to the world, was rightly called "a mercy for all nations" (21:107). Just as one universal religion is an effective means of unity the nations, it is also a guarantee for establishing international peace and justice. With a view to attaining this noble object, the Holy Prophet was commanded: O you who believe, be upright for Allah, bearers of witness with justice; and let not hatred of a people incite you not to act equitably. Be just; that is nearer to observance of duty. And keep your duty to Allah. Surely Allah is Aware of what you do (5:8) All his life, the Holy Prophet carried out this command in letter and spirit. There are historical events that support this statement. For instance, in Madina, a stolen armor was recovered from a Jew's home. The Jew alleged that Taumah Ansari stole the armor and planted it in his home. He argued Taumah Ansari was the real culprit and should be punished. When Taumah Ansari was questioned, all of the Ansars tried interceding on his behalf to the Holy Prophet, claiming he was innocent. The stated that he should be let go, otherwise it would bring disgrace to their community. They also insinuated that this was a case between a Muslim and a Jew who was an enemy to Islam. When the Holy Prophet investigated the matter, he found the facts supporting Taumah Ansa- ri's guilt. Taumah Ansari was accordingly punished and the Jew was acquitted. The Holy Prophet put into practice the divine injunction by declaring a member of the opposing community innocent. His example is a perfect illustration of justice and fair play. Unless this principle is adhered to, there can be no international peace. The Holy Prophet required his followers to also implement such just measures. During the Holy Prophet's life-time, Yemen had come under Muslim rule. The inhabitants of Yemen at the time were Jews.

The Holy Prophet appointed two very distinguished persons, Muaz bin Jabal and Abu Ubaidah, to administer the affairs of this territory. When they started on their journey to Yemen, the Holy Prophet accompanied them by walking on foot and advised them as to how to rule over non-Muslims. He explained that they were going over there as rulers of "People of the Book". It, therefore, was their duty to remember:

These people have a revealed religion. They are wise. Rule over them leniently. Do not be hard on them.
### Lahore Section

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

2. The Holy Qurān is the final Shari'ah (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 Mujāhid (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-Lālahā illa Ilah 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-Ahmadi are permitted.

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

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 Ahmadies, and are generally known also as Ahmadies or Ahmadies of Lahore Movement.

### Qadian Section

1. Muhammad (may peace and blessings of Allah be upon him) is khātam 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 Ahmad 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-Ahmadi are not permitted.

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

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 young man in his teens at the time of his noble father’s death.

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