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.

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A LAHORE AHMADIYYA PUBLICATION

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The main objective of the A.A.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 and 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-ur 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
Philippines

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.
MARTYRDOM

From ISLAM, PEACE AND TOLERANCE
By: Zahid Aziz (PART VI)

What is martyrdom in Islam?

The word for ‘martyr’ in Islamic literature is shaheed. This word in fact means ‘witness’ and is used commonly in the Holy Quran as meaning a witness to something. God is repeatedly called a shaheed, as in “Allah is witness of what you do” (39:8) and “Allah is sufficient as a witness between us and you” (10:29). The Holy Prophet Muhammad is called a “witness” upon his followers, and Muslims are called “witnesses” or bearers of witness to all mankind (2:143), i.e. bearers of truth. Every prophet, including Jesus is referred to as a witness over his followers (4:41, 5:117). The same word is used for witnesses in contracts and civil matters (2:282, 4:135).

Similarly, the word for martyrdom is shahada, but it is used in the Quran only as meaning testimony of any kind or something that is obvious and seen, as in “do not conceal testimony” (2:283), “our testimony is truer than the testimony of these two” (5:107), and the statement which occurs several times about God that “He is the owner of the unseen and the seen (shahada)” (6:73). This word as meaning testimony is also famously applied to the act of testifying to become a Muslim, and even in English one hears the expression “making the shahada” when referring to this act.

The words are applied to martyrs and martyrdom because the life and death of a martyr is a testimony to the truth of Islam. But who is a martyr? Just as jihad is not synonymous with war, a Muslim can be a shaheed without being killed in any connection with battle. It is reported in Hadith:

“The Messenger of Allah asked (his Companions): Whom do you consider to be a martyr among you? They said: Messenger of Allah, one who is slain in the way of Allah is a martyr. He said: Then the martyrs of my people will be few in number. They asked: Messenger of Allah, who are they? He said: One who is slain in the way of a Allah is a martyr, one who dies of plague is a martyr, one who dies of cholera is a martyr.” [Sahih Muslim, book: ‘Government’; in A.H. Siddiqui translation book 20, ch. 50, number 4706].

Anyone dying in any manner while working sincerely in the service of Islam is thus a martyr or shaheed. One the other hand, a Muslim just being killed in battle is not necessarily a martyr, as shown by the following statement of the Holy Prophet:

“The first of man (whose case) will be decided on the Day of Judgment will me a man who died as a martyr.

He shall be brought (before the Judgment Seat). Allah will make him recount His blessings and he will recount them. Then will Allah say: What did you do? He will say: I fought for you until I died as a martyr. Allah will say: You have told a lie. You fought that you might be called a brave warrior. And you were called so. (Then) orders will be passed against him and he will be dragged with his face downward and cast into hell.” [Sahih Muslim, book: ‘Government’; in A.H. Siddiqui translation book 20, ch. 43, number 4688].

It is clear from this what while a Muslim may consider that a certain act would earn him martyrdom yet he may find himself condemned by God in the Hereafter for making a false claim and punished for it. The fact is that martyrdom in Islam is a spiritual rank in the life after death and no one can be sure that if he died while engaged in certain work God would bestow this rank upon him.

What we can be sure of, however, is that this rank cannot be attained by acting against the teachings of Islam, even though the deceased may have believed he was engaged in a struggle in support of Islam. What must be further emphasised is that a martyr is one who dies as a result of someone else’s act against him which he resists as far as possible, or due to circumstances entirely beyond his control. It has been mentioned in the Hadith report quoted above that a Muslim who dies of cholera or the plague is a martyr. But, quite obviously, it is completely against the very basic teachings of Islam for a Muslim deliberately to seek to catch these diseases in order to die as a martyr! Indeed, a Muslim should take all measures to avoid falling a victim to them. But if he should happen to fall ill unintentionally and die while serving Islam he will learn a high place in the hereafter.

Similarly, a Muslim killed in battle must be killed by the action of his enemy, while he is repelling that opponent, or due to some other external cause beyond the scope of his control and planning, as one of the conditions to be a martyr.

Suicide is a sin in Islam, and self-preservation is a duty

The committing of suicide is a very serious sin according to the clear teachings of Islam. The Holy Qur’an instructs:

“Do not cast yourselves to destruction by your own hands.” - 2:195

“Do not kill yourselves.” - 4:29

In Hadith reports, committing suicide is strongly condemned by the Prophet Muhammad who said:

“... whoever commits suicide with something will
be punished with the same thing in the hell-fire." [Bukhari, book: 'Oaths and vows'. In Muhsin Khan translation see 8:78:647]

In Sahih Muslim, there is a chapter entitled Abandoning of funeral prayer for him who committed suicide in which is reported that the Holy Prophet Muhammad personally refused to say the funeral prayer for a deceased who had killed himself. [Sahih Muslim, book: 'Prayer'. In A.H. Siddiqui translation see book 4, ch. 205, number 2133]. In Muslim countries, attempted suicide has always been a criminal offense and a person guilty of it would face legal penalties.

Self-preservation and saving one's life is the most basic human instinct. Actions to save one's life are regarded in the Quran as matters of such high priority that it allows a Muslim to set aside certain obligatory duties and prohibitions, if necessary, to save his life. We give some details of this below.

1. Where the Quran prohibits the eating of certain things, including the meat of the pig, it allows their consumption if it becomes unavoidable necessary in order to save one's life. In two verses, after mentioning the prohibited foods it is stated:

   "But whoever is compelled by hunger, not inclining willfully to sin, then surely Allah is Forgiving, Merciful." --- 5:3

   "But whoever is compelled, not desiring nor exceeding the limit, then surely your Lord is Forgiving, Merciful." --- 6:145

Nowhere does the Quran say that if a Muslim invites certain death upon himself rather than make use of a prohibited food to save his life then he is some kind of martyr.

2. A Muslim who denies his faith under duress and coercion in order to save his life, while believing Islam in his heart, is excluded from condemnation in the Quran:

   "Whoever disbelieves in Allah after his belief – not he who is compelled while his heart is content with faith, but he opens the heart for disbelief – on them is the wrath of Allah, and for them is grievous punishment (in the hereafter)" --- 16:106

Thus if a Muslim is threatened by an enemy of Islam that he will be killed unless he renounces Islam, or face some other dire consequences, the Quran allows him to save his life by making merely an outward renunciation, even though it would constitute a grave sin to make the same denial voluntarily.

3. If fasting during the month of Ramadan would endanger the life of a Muslim man or woman, young or old, this obligation is suspended. Again, to knowingly cause injury to oneself in order to carry out the duty of fasting, is not any kind of a good or meritorious deed in Islam.

4. It is well known that obligation to perform the Pilgrimage to Makka (hajj) does not apply to anyone whose life would be in danger for any reason by undertaking the visit.

Finally, as explained earlier in this book, even the taking up of arms to fight, by risking one's life, is only allowed by Islam in order to save and preserve life as the alternative would be to face certain death and destruction. For instance, verses 23:39-40 have been quoted in Section 4 of this book which allow Muslims to fight if war has been made upon them, and they are required to repel their enemies in order to save all places of worship from destruction. By repelling their enemy the Muslims saved their own lives, not committed suicide.

Virgins in heaven as reward for martyrs

The misconceived notion that a Muslim male who dies as a martyr in the hereafter with seventy-two virgins has brought Islam into disrepute and ridicule, and proved a source of much amusement and mockery for those unaware of the teachings of Islam regarding the hereafter. In this booklet we cannot enter into a detailed discussion of the Islamic concept of paradise or the garden of the next life but the following key points are necessary to know.

Firstly, the rewards of the hereafter are not the material things that we enjoy in this physical world. The life after death is in a world that cannot even be conceived by the human mind in this life, and human beings there will have an entirely different existence that cannot be known here. The Holy Qur’an says:

   "We have ordained death among you and We are not to be overcome, that We may change your state and make you grow into what you do not know." --- 56:60-61.

Other English translations phrase the second part of this quotation as “changing the nature of your existence and bringing you into being anew in a manner as yet unknown to you” (Muhammad Asad), “producing you again in a form which ye know not” (Rodwell), and “that We may transfigure you and make you what you know not” (Pickthall).

The enjoyments in the gardens of the hereafter are of an unknown nature in this world, as the Qur’an says:

"No soul knows what refreshment of the eyes are hidden for them: a reward for what they did." - 32:17
This is why the description of the garden of the hereafter is called a parable, as in: "A parable of the garden which is promised to those who keep their duty" (13:35 and 47:15).

Secondly, the Qur’an has made it abundantly clear no less than eight times that men and women are equally entitled to the rewards of the heavenly life. It says:

"And whoever does good deeds, whether male or female, and is a believer - these will enter the Garden, and they shall not be dealt with a whit unjustly." --- 4:124

"Allah has promised to the believers, men and women, Gardens, in which flows rivers, to abide in them, and goodly dwellings in Gardens of perpetual abode. And greatest of all is Allah’s goodly pleasure. That is the grand achievement." --- 9:72

"Gardens of perpetuity, which they enter along with those who do good from among their fathers and their wives and their offspring..." --- 13:23

"O My servants, ... Those who believed in Our messages and submitted (to Us): Enter the Garden, you and your wives, being made happy, ... in there is what their souls yearn for and the eyes delight in, and in them you will abide." --- 43:68-71

"On the day you will see the believers, men and women, their light gleaming before them on their right hand. Good news for you this day! Gardens in which flow rivers, to abide in them." --- 57:12

Thus the women among the believers will have the same rewards and enjoyments as the men of the believers.

Thirdly, all these rewards are manifestations of the good qualities shown and good deeds done by a person in this life, which are unfolded before him or her. For example, the "light gleaming before them on their right hand" (57:12) is not a physical lamp of this world, but a representation of their light of faith. In one place we read:

"And those who believe and do good are made to enter Gardens in which flow rivers, abiding in them by their Lord’s permission. Their greeting therein is Peace! Do you not see how Allah sets forth a parable of a good word as a good tree, whose root is firm and whose branches are high, yielding its fruit in every season by the permission of its Lord? ... And the parable of an evil word is as an evil tree pulled up from the earth’s surface; it has no stability." --- 14:23-25

After mentioning the gardens of the next life, a good word is compared to a good tree, ever bearing fruit. Therefore the trees of the gardens of the hereafter are a person’s good deeds done in this life which appear as trees that bear fruit, just as his good deeds bore fruit.

Likewise, the “beautiful maidens” of the next life are not as women of this world with whom men will have sexual relations. They are the good qualities shown in this life, such as honesty, purity of character, charity, integrity and faith that are manifested in this form. These maidens are called “pure companions” (2:25, 3:15, 4:57) because they are the appearance of the pure qualities that were one’s companions in this life.

In fact, in verse 3:15 the desirability of the “pure companions” is clearly differentiated from the sexual desire for woman in this life. Verse 3:14 refers to the attractiveness of the material desires of this world as follows:

"The love of desires is made attractive to people – of women and sons and hoarded treasures of gold and silver and well-bred horses and cattle and crop produce. This is the provision of the life of this world. And with Allah is the good goal of life." --- 3:14

The next verse then says:

"Shall I tell you of what is better than these? For those who guard against evil are gardens with their Lord, in which rivers flow, to abide in them, and pure companions and Allah’s goodly pleasure." --- 3:15

It is clearly obvious from these passages that while sexual desire for women is a craving and a necessity for this material world, better and superior than this is to strive to acquire the qualities that become our “pure companions” in the next world. This repudiates the very idea that we should wish for our physical desires of this world to be satisfied, as a reward, in the next world.

In many recent articles, published on websites and elsewhere, a saying of the Prophet Muhammad from Tirmidhi is quoted, often by way or ridicule and mockery, according to which a man in paradise will have 72 “wives” (what these articles refer to as the 72 virgins). But in the same Tirmidhi we find, only a little later, the following report:

"Faith has seventy and something gates, the least of which is to remove from the road a harmful thing and the highest is to say ‘There is no god but Allah’.” [Tirmidhi, chapters on Faith].

It is the “seventy and something” constituents of faith, two of which are specified here (one high and one low, and another one often mentioned in such reports is modesty) that, for those who possess them in this life, become represented in the next life as “maidens”.

There is also another explanation of the concept of “vir-
gins” in the next world, based on the following verses of the Qur’an which refer to some of the rewards to be found there:

"Surely We have created them (as) a (new) creation, so We have made them virgins, loving, equals in age..."  
---- 56:35-37.

The pronoun “them” occurring twice here, is in the feminine. A commonly-accepted meaning is that this refers to the believing women. They will be raised in the next life in a new form of creation corresponding to their purity of character in this world, and thus it is said: We have made them virgins. This interpretation is also supported by an explanation of these verses reported from the Holy Prophet Muhammad, again in the same Tirmidhi:

“And old woman came to the Prophet and said: Messenger of Allah, pray to Allah that I will enter paradise. He said jokingly: Mother of so-and-so, no old woman will enter paradise. The old woman went away crying, so the Prophet said: Tell her that she will not enter paradise as an old woman, for Allah says: Surely We have created them (as) a (new) creation, so We have made them virgins.” [Shama’i Tirmidhi, ch. 35: ‘Joking of the Messenger of Allah’, report 230]

Their resurrection as “virgins” is only a spiritual representation of the purity with which they led their lives in this world. There is no question of sexual relations in the next life as that life is not physical life which requires such relations. The word for “equals in age” in the above passage can also signify that they are similar in their good qualities to the believing men.

It may be noted that the term “virgin” has been used in the Bible as a symbolism. The nation of Israel is called a “virgin” in many places (for example, Jeremiah, ch. 31, Amos, ch. 5). The Gospel of Matthew contains the parable of the wise and foolish virgins, which Jesus begins to relate as follows: "Then the kingdom of heaven shall be likened to ten virgins” (ch. 25, v. 1). Obviously, virgin girls for men’s pleasure are not meant here.

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From: The Second Coming of Jesus  
By: Maulana Muhammad Ali (Part VI)

Allah has promised to those of you who believe and do good that He will surely make them rulers (khilafahs) in the earth as He made those before them rulers (khilafahs). [24:55]

The descent of the son of Mary and the Finality of Prophehood

It has been established so far that according to the Quran and the Hadith, prophethood has come to an end. Only renovators (mujaddids) will appear for the support of Islam. And in this ummah, after the Holy Prophet Muhammad, no other prophet will be raised. But some traditions mention the descent (nuzul) of the son of Mary (Ibn Maryam), who was a prophet, and it seems that a prophet will also come after the Holy Prophet. But the appearance of any prophet after him is incompatible with the conception of the Finality of Prophehood, although the descent of Ibn Maryam is mentioned in the most authentic traditions, which cannot be lightly cast aside. If Jesus Christ comes after the Holy Prophet, then the Holy Prophet is not the last and the final prophet, and if he does not come, what should be done about those authentic traditions that speak of his coming? This is the problem which must be resolved.

The basis of the Finality of Prophehood is decisive, whereas that of the descent of the son of Mary is allegorical

Right from the beginning we must understand that our faith can never be based on the allegorical (mutashabihat) [Things resembling one another, hence susceptible to different interpretations (LL.)] but only on something which is decisive (muhkammat). The doctrine of the Finality of Prophehood (Khatam-i Nubuwwat), as I have discussed above (see Chapter 11), is one of the established fundamentals of Islam, hence its basis can only rest on the muhkamat. [Doctrines which are firm, stated and decreed.] That is why the Quran has explained all aspects of Khatam-i Nubuwwat clearly and explicitly. For instance, it has been mentioned in the Quran that the Holy Prophet is the Messenger of God to all men, [34:28; 7:158; 25:1] he was a mercy to the nations, [21:107] which means that not a single nation, present or future, was excluded from the heavenly ministration of the Prophet Muhammad. Religion has been made perfect by the revelation of the Quran, [5:3] and it is a complete collection of the best teachings for the moral and spiritual welfare of man, [98:3] and all that contributes towards this direction has been made distinct therein, [17:89; 25:33] and that it will remain protected and preserved from every kind of corruption [15:9; 56:77-78; 85:21-22]. In short, all those matters which were essential for the Finality of Prophehood were made clear, and then it was stated that the Prophet Muhammad was Khatam al-Nabiyin (the Last of the Prophets) [33:40]. As prophethood was made perfect with his advent, therefore no prophet will be raised after him. Thus the doctrine of the Finality of Prophehood is based on a firm foundation. Moreover, in the authentic and continuous traditions, [See Chapter 11. For further discussion, see The Last Prophet, Prophehood in Islam and Finality of Prophehood by Maulana Muhammad Ali. (SMT)] the point has been made so clear
that not the least doubt is left in the acceptance of this doctrine, and it is not susceptible to different interpretations. But it is permissible to use metaphors and similes in prophecies which deal with future events. They are based on symbolical narration (mutashabihat) because all the details of the unseen are not made known to man by God. The sum and substance of the whole argument is that the conception of Khatm-i Nubuwat is a tenet of faith which is based on the muhkamat, that is, on a firm and stable foundation, while the prophecy about the descent of Ibn Maryam is susceptible to different interpretations. When we come across a prophecy incompatible with a clear and well-established doctrine of faith, the prophecy has to be interpreted in the light of the doctrine of faith and not vice-versa.

During his second advent, the son of Mary will not be a prophet

It is because of this that the majority of the Muslim `ulama thought that when Jesus Christ comes he will be a follower (ummati) and not a prophet. In case he were to appear as a prophet, it will be inconsistent with the doctrine of the Finality of Prophethood. Hence, Nawab Siddiq Hassan Khan, while mentioning the descent of Jesus under verse 40 of Chapter 33 of the Holy Quran writes:

When he (i.e. Jesus Christ) descends he will act on the Law (Sharif'ah) of the Holy Prophet Muhammad as if he were one of the members of his ummah. [Fath al-Bayan, v.7, p. 286]

Imam Ibn Hajar Asqalaní writes on the same subject: "Jesus will be a judge (hakam) from among the judges of this ummah." [Fath al-Barî fi Sharah Bukhari.]

The view that after his descent Jesus will not receive any revelation had been common among the Muslim `ulama, but then the `ulama were divided into two groups. In the opinion of one, although Christ will return to his previous status of prophethood, he will not function as a prophet, nor will he receive any revelation. In the opinion of the other, he will be deposed from his office of prophethood. The author of Ruh al-Ma'ani (Commentary of the Quran) writes:

"When Jesus descends, he will retain his previous prophethood and under no circumstances will he be discharged from it, but he will not act according to it because of its abrogation for him or for that matter, for anyone else. He will be bound by this Sharif'ah (of Muhammad) in its principle (asl) and detail (far'), thus he will not receive any revelation (wahy) and he will not give any command. He will be a khalifah and a judge (hakam) from among the judges (hukkam) of the religion and ummah of the Holy Prophet and function according to what he had learned of the Shari'ah of the Holy Prophet before his descent from heaven." [Ruh al-Ma'ani, under 33:40 by Sayyid Mahmud al-Alusi]

Contrary to this, the other view is:

"His (Jesus') being the follower of our Holy Prophet means that he will be deprived of the attribute (wastf) of prophethood and messengership which means that prophethood and messengership will no longer remain with him." [Ibid]

Not to function as a prophet amounts to dismissal from the office of prophethood

Whatever view is accepted as true from the above two, the meaning is, in fact, the same - that Jesus will not perform any function of prophethood at all. According to the first view, he will not be discharged from his office as a prophet but will not act as a prophet. In practical terms, the result is the same - that he will not be stationed at his post of prophethood. The reply to this is sometimes given that his prophethood will remain with him as it remains with other prophets of this world. When a person lives in this world he must execute his worldly obligations. When a person is appointed as a prophet he must make a pronouncement about his prophethood and should ask others to acknowledge it; whatever is revealed to him must be conveyed to others. In whatever way God guides him, he should guide other people accordingly. His connection with Gabriel does not cease till his death. Gabriel comes to him with divine revelation. When a prophet is alive in this world, he is bound by all these conditions, and when he dies, all these obligations are removed from him. Thus all the restrictions and obligations which were laid on Jesus Christ at the time of his appointment will remain in force until and unless he truly passes away into another world. If he returns to this world, God will not snatch away any of the favours He had bestowed on him before, such as the coming of Gabriel to him with Divine revelation. If he is absolved of all these obligations in this world and the divine favours are also taken away from him, it necessarily follows he will also be deprived of the office of prophethood. Whether one admits it verbally or not, the simple fact is that when Jesus works as a follower of another prophet while being a prophet himself, it amounts to his dismissal from his office as a prophet. And both views above agree on one point - that after his descent Jesus will not do any work of prophethood.

The dismissal from prophethood of a person is against the Quranic principle

By deposing Jesus Christ from prophethood the doctrine of the Finality of Prophethood indeed remained intact,
but a problem far more serious and of greater intensity arose - that God first appointed a person to a position of eminence and glory then deposed him from that office. This is against Divine practice. There is no doubt that prophethood is a favour (ni'mat) and when God bestows a favour on a person He will not snatch it away from him unless and until he has been ungrateful or has contravened some Divine law. There are certain things that must undergo changes in the life of a person according to natural laws; he is young and grows old; he has teeth and they decay and fall. But prophethood, according to Divine practice, does not follow such a law, that when a person reaches a certain age it is taken away from him. On the contrary, let us suppose that a person is deposed from this office. There must be a very strong reason for God to do so. If this has happened to Jesus Christ, the only reason could be that he might have developed some serious defect in his person or had contravened some Divine law. If this hypothesis is accepted, it raises serious objections concerning God's knowledge and choice. It is against the clear verdict of the Quran that Allah knows best where to place His message [6:125]. Moreover, prophethood was not something which was acquired by him. To resolve this problem, some people believe that when Jesus returns he will return as a prophet and Gabriel will descend on him with prophetic revelation. In other words, he will perform the functions of prophethood. But this view is not only decisively against the verse “the Seal of the Messengers” [33:40] and the hadith “there is no prophet after me” [Tirmidhi, Kitab al-Manaqib, ch.13, vol.2, p.214] and several other authentic and continuous reports, but it also contravenes the conception of the completion and perfection [5:3] of Islam. If Jesus still had to do or finish some work connected with prophethood, then Islam was not perfected at the hands of the Holy Prophet, and, God forbid, it has remained defective and deficient in some respects. In short, if Jesus comes and does not function as a prophet, he is practically discharged from his office, something which is contrary to the teachings of the Quran, and if he acts as a prophet, the doctrine of Khatmi Nubuwwat is destroyed and with it is destroyed Islam, too.

Sending a prophet to do the work of a mujaddid is against Divine Wisdom

The latter part of the above statement cannot be accepted by any Muslim at all. And if the first part is accepted as true then this necessitates the dismissal of a prophet from his office - in practice, of course, if not as a matter of belief. Another difficulty with which we are confronted at this point is that although none of God's work is void of wisdom yet strangely enough, God keeps physically alive a prophet in the heavens for the last two thousand years or more and when he is sent back to the world he will not do any work connected with prophethood. When there is no function of prophethood left to be performed why should a prophet be kept physically alive in the heavens? When that work can easily be done by a member of the Prophet'summah, why should someone be brought back from heaven? If this is not so, under these circumstances, we have to admit that some great work of prophethood had remained undone, God forbid, by the Holy Prophet for the completion of which Jesus had been kept alive. On the other hand, Jesus had already confessed:

“Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Paraclete (Comforter) will not come unto you.... When he, the Spirit of Truth, is come, he will guide you unto all truth.” [John 16:7-8, 13]. Paraclete has been translated as Comforter. “Westenfelds explains that the word used by Jesus was Mauhamana (Aramaic) and in Hebrew it was Mauhamana, both meaning the praised. In the sister language, Arabic, this word will be Muhammad or Ahmad which are derived from the same root hamd, which means praising.” For a detailed discussion, see Khwaja Nazir Ahmad's Jesus in Heaven on Earth, Ch. XVII. (SMT)]

As these words about the Holy Prophet were uttered by Jesus himself, how sad and unfortunate it is that we should think that even the Holy Prophet could not complete his prophetic mission for which God had, against His plain and manifest practice, to carry Jesus physically alive to heaven and keep him there for two or three thousand years. This is a position of shame and indignation for Islam and cannot be tolerated at all. Even the Muslim 'ulama had rejected such a thought. This is how Imam ibn Hajar ’Asqalani interprets the hadith about the descent of Jesus:

“He will descend in the latter ages as a mujaddid (renovator) for the business of Islam.” [Fath al-Bari (Commentary of al-Bukhari)].

Thus, if the work is the same which a mujaddid is supposed to do, why is a prophet sent instead? Not only is a prophet sent in his place, but for the work of a mujaddid he is kept alive for two or three thousand years. It seems as if there was a great mission to be accomplished for which, contrary to all divine laws, a prophet had to be kept alive. And when we look at the work, for which all this trouble has been taken, it is simply and plainly the work of a mujaddid! As I have just explained above, it is against Divine practice to send a prophet to do the work of a mujaddid. Thus, when there is no need for a prophet to appear and there is no work of prophethood to be done, how can we accept the need of keeping a prophet alive and then bringing him down from the sky without any physical changes occurring in his body? Yes, if in this ummah no mujaddid can appear and the
Holy Prophet had not said that there will be a mujaddid at the head of each century, [Sunan Abu Dawud, beginning of Kitab al-Malahim] then we can accept the need of depriving a prophet of his office to do the work of a mujaddid. But when the followers of the Holy Prophet are capable of being appointed as mujaddids (renovators), it is absolutely meaningless to send a prophet in the capacity of a mujaddid, and this affair cannot be attributed to God Who is Hakim (Wise) and the work of a hakim cannot be void of wisdom.

The Quran and its followers are enough to provide conclusive arguments against the Christians

If it is said that although the work involved is that of renovation (mujaddadiyat), nevertheless the coming of Jesus Christ in that capacity is conclusive proof against the Christians, so that they may become penitent about their belief in Jesus’ Divinity, the question that arises is: Did the Quran fail to provide such conclusive proof against the Christian doctrine which now will be provided by the coming of Jesus Christ? This is a great disgrace to the Quran and the Holy Prophet. This means that the Holy Prophet himself and those who were spiritually trained by him, God forbid, proved unfit for this task, and Jesus Christ, who became a prophet without the mediation of the Holy Prophet and without his pupillage, became fit for this mission. The Quran, which extirpated idol-worship from Arabia and provided conclusive proof against all false creeds and doctrines and declared: that he who perished by clear argument might perish, and he who lived by clear argument might live [8:42] was unable to do this work! Were the followers of the Holy Prophet, who illumined all parts of the world with the light of Islam, and kingdoms and empires fell before them, unable to dispel the darkness of the false doctrines of Christianity? It is insulting to the Quran and to the spiritual power of the Prophet that we should look for another prophet to accomplish this work. And then we hold the view that Jesus will be able to do this work in spite of his being deprived of his office as a prophet, but the Prophet Muhammad whose period of prophethood extends to the Day of Judgement and whose spiritual grace flows among his followers, God forbid, is unable to help Islam! Such a belief is the greatest disrespect to the Holy Prophet.

When Jesus Christ was first appointed as a prophet he plainly declared, “I am indeed a servant of God” [19:30] and “sent by Him”.[61:6] and in the Gospels his sayings still exist: “Why callest thou me good? There is none good but One, that is God” [Matthew, 19:17; Mark, 10:18; Luke, 18:19] and: “I can of my own self do nothing.... If I bear witness of myself, my witness is not true.” [John, 5:30-31; Matthew, 20:20-23]

When Christians do not accept these sayings of Jesus, even now (in their literal sense) how will they accept his claims when he is dismissed from his post of prophethood? On the other hand, when they hear him saying “I am Jesus but I am not God” they will immediately denounce him, call him an impostor and a fraud and will say: “Our Jesus was God.” How can all this be conclusive argument against the Christians? However, Islam is such a spiritual force that it will root out all the wrong creeds and doctrines of Christianity. The Prophet Muhammad has attained the summit of perfection and neither needs Jesus nor Moses to accomplish his mission. To manifest his spiritual excellence he is reported to have said:


Those who are dependent on the Holy Prophet and are the recipients of spiritual blessings from him - those are the people who will be the true servants of his religion. The one who comes from outside will lay Islam under a great obligation. One who has any sense of honour for Islam will never tolerate such a situation. The Holy Prophet affirmed the truthfulness of Moses as well as of Jesus and cleared them of all the accusations laid against them by their opponents. In fact, he affirmed the truthfulness of all the prophets of the world. Thus all the prophets and nations lie under his obligation and he lies under the obligation of none. The Quran says:

We have not sent thee (the Prophet Muhammad) but as a mercy to the nations. [21:107].

For the sake of argument, let us suppose that Jesus Christ will descend from above. What substantial proof will there be about the truthfulness of his claim that, “I am Jesus and have descended on earth from the sky?” Will the Western world give up its belief of two thousand years only because a few hundred or a few thousand Muslims of Damascus - where he is supposed to descend on the minaret of a mosque - give evidence that they had seen with their own eyes the descent of Jesus from the sky? The Christians will reject both the claimant and the witnesses. I wonder, how could Jesus coming in this way be conclusive argument against Christianity?

In short, Jesus’ second coming after the Holy Prophet is clearly against the firm doctrine of the Finality of Prophethood. His appearance in this way is an insult to the Quran and the Holy Prophet. In other words, it means that the holy power of the Prophet of Islam cannot operate through his own ummah - called the best of the ummahs - and accomplish the work which only a prophet of Israel can do. However, if it was God’s work, it could not be void of wisdom! Why did He keep a person alive
against all natural laws for such a long time, not on the earth but in the heavens? There he stands above all his physical needs and no change takes place in his body! He is superior to ordinary human beings and becomes a co-sharer in the Divine attributes! But strangely enough, when he comes, it is in the capacity of a mujaddid! Apart from all this, we are confronted with another difficulty. According to the Quran, Jesus Christ has suffered death like other mortals (and the authentic traditions also support this view), but as this subject is vast and needs a detailed discussion, I shall deal with it in the next chapter. However, the belief in the descent (nuzul) of Jesus does not mean that he had not died, because some people do hold the view that he died once before and after his descent he will die for a second time. Thus it is mentioned in Fath al-Bari:

"When he (Jesus) descends on earth and the ordained term has passed he will die for the second time." [Fath al-Bari (Commentary of al-Bukhari), vol. vi, p. 358]

It is for this reason that I have kept the question of descent quite separate from the death of Jesus. I will go so far as to say that if Jesus were alive and had not died, the doctrine of Khutm-i Nubuwat debars him from coming, unless, of course, he breaks the Seal of Prophethood.

The son of Mary will be a follower

Even if the questions of the Khutm-i Nubuwat and that of the death of Jesus Christ are kept out of the way, the problem of the descent of the son of Mary, with a little thought and reflection, of course, is not difficult to resolve. There is no doubt that there is a mention of the descent (nuzul) of the son of Mary in the Hadith, but the words of the hadith need some careful attention:

"The Messenger of Allah, peace and blessings of Allah be upon him, said: "How would you feel when the son of Mary makes his appearance among you, and he is your Imam from among yourselves (wa imamukum min-kum)"?" [Al-Bukhari, kitab al-Anbiya, ch. Nuzul 'Isa (B. 60:49)]

To understand the meaning of these words, we turn to another hadith of the Sahih of al-Muslim on the subject and the source of the report is Ibn abi Z‘b. Instead of imamukum min-kum, the words are:

"He, (the Messiah), will be your Imam from among yourselves (wa amma-kum minkum)." [Muslim, kitab al-Iman, ch. Nuzul 'Isa (ch. Ixxii:290), vol. 1]

Walid ibn Muslim said to Ibn abi Z‘b that Aza‘i had reported these words from Zuhri. Ibn abi Z‘b said: "You know what is meant by wa amma-kum minkum? Walid ibn Muslim said: "You tell me." The reply Ibn abi Z‘b gave was:

"He will perform the function of an Imam by the Book of your Lord." [Muslim, kitab al-Iman, ch. Nuzul 'Isa (ch. Ixxii: 291), vol.1]

From another source, al-Muslim has reported the hadith thus:

"How will you feel when the son of Mary descends among you and he will be your Imam?" [Ibid. (ch. Ixxii:292)]

These three reports support another and belong to the most authentic category of traditions. As against them, Imam Ahmad has reported another tradition in which it is mentioned that Jesus will ask Imam Mahdi to lead the prayers. [Muslim, kitab al-ajsad, ch. Nuzul al-‘Isa (60:47)]. On the basis of this hadith, it is thought that imamukum minkum means that the son of Mary will "make his appearance among you and your Imam, that is, the Mahdi, will be someone else from among you."

For three reasons this interpretation is not correct. Firstly, the three authentic traditions do not support this view. They all agree that the words imamukum or amma-kum only refer to the son of Mary. Secondly, if Bukhari and Muslim thought that imamukum minkum referred to another person, that is, to Imam Mahdi, they would have certainly given some consideration to reports about the Mahdi by mentioning some of them in their collections. By reflecting on all such traditions they have shown that they only believed in the coming of the son of Mary. Therefore the words imamukum minkum, according to Bukhari and Muslim mean nothing else except that the son of Mary will be your Imam from among yourselves. Thirdly, in the tradition quoted by Imam Ahmad, there is no word which indicates that this is what is meant by the words imamukum minkum. He is only referring to an event that the son of Mary will not lead the prayers but it will be someone else. In Ibn Majah, it is mentioned that a righteous man will be the Imam [Al-Bukhari, kitab al-Anbiya', ch. Nuzul Masih (49:60)] and it only refers to the leadership (imamat) in prayers. However, these four sentences,

wa imamukum minkum (he is your Imam from among yourselves), wa amma-kum minkum [Maulana Muhammad Ali's comment in his book, A Manual of Hadith, will also be of some interest in this regard:

"This is a further prophecy relating to the ascendency of Islam. The son of Mary is the Messiah, and Muslims are told that a Messiah would appear among them. This Messiah is called imamukum min-kum, i.e., your imam from among yourselves. In a hadith of the Sahih Muslim
The prophecy relating to the advent of a Messiah among Muslims, generally known as the second advent of the Messiah, is on all fours with the prophecy relating to the second advent of Elias among the Israelites: 'Elias went up by a whirlwind into heaven', (11 Kings 2:11): 'I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord' (Mal. 4:5). When Jesus Christ was confronted with this difficulty - 'Why then say the Scribes that Elias must first come?' (Mt. 17:10) - he simply replied: 'Elias is come already and they knew him not.... Then the disciples understood that he spake unto them of John the Baptist' (Mt. 17:12-13); because, as further explained, John the Baptist came 'in the spirit and power of Elias, (Lk. 1:17). The appearance of the Messiah among Muslims thus meant only the appearance of a mujaddid 'in the spirit and power' of the Messiah.

The Messiah's work is thus described in Bukhari: 'The son of Mary will appear among you as a judge, doing justice (between people), and he will break the Cross and kill the swine'. (B. 60:49). This clearly shows that the Messiah would come when the religion of the Cross will be in the ascendance, and that his work will be to spread Islam among the Christian nations of the world in particular, which in another hadith is described as the rising of the sun in the West, the sun standing for the Sun of Islam and the West for the Western nations. Thus this prophecy speaks in fact of the final ascendency of Islam in the world." (Footnote p. 257), (SMT) (he will be your Imam from among yourselves), wa amma-kum bi kitabi Rabbi-kum (he will perform the function of an Imam by the Book of your Lord) and fa amma-kum (he will be your Imam), clearly indicate that the son of Mary, whose descent is mentioned here, will be a member of the Muslim community and their Imam. The word min-kum (from among yourselves) which has been accepted both by Bukhari and Muslim, undoubtedly establish the fact that the son of Mary (Ibn Maryam) is from among the community of Muhammad and not an Israelite prophet, because, in the beginning of the report, the words kaifa antum (how would you feel), address the followers of Muhammad in particular. This also conclusively proves that the son of Mary, whose descent is mentioned in the above traditions, is not an Israelite Messiah but a person who is a member of the Muslim community. The words kaifa antum - an expression of surprise - also point towards this direction. One is surprised only at a time when something unexpected happens. Thus, in the words uttered by the Holy Prophet, there is a clear reference that the ummah of Muhammad will one day be confronted with this situation of surprise, that they will expect something but the descent of the Messiah will be contrary to their expectations. It was also foretold that this Imam will be a member of the community of Islam. It must be borne in mind that the contents of a prophecy are to some extent synoptical and all the details are never given, as is evident from the prophecies mentioned about the Holy Prophet in the sacred scriptures of the world. Here, also, those who give the matter a little thought will find enough words in the prophecy to understand its true meaning, although the details are missing.

The mention of different complexions proves that the coming Messiah is not the Israelite Messiah

It is evident from another hadith recorded in Al-Bukhari that the coming Messiah and the Israelite Messiah are two different persons. Two kinds of traditions have been mentioned together. In one of them, the complexion of the Israelite Messiah has been given and in the other, that of the coming Messiah, and these two complexions are not one and the same. In the hadith about the Ascension, (Mi'raj), the Holy Prophet is reported to have said:

"I saw 'Isa. He was of medium height and was of fair complexion." [Al-Bukhari, kitab al-Mi'raj, ch. wazkur fil-kitab al-Maryam (H. Q. 19:16)

In the same report, it is stated that the Holy Prophet also saw Moses and Abraham. This hadith is reported by Abu Hurairah. There is another hadith supporting it, but the reporter in this case is Ibn Umar.

"The Holy Prophet said: I saw Jesus, Moses and Abraham. Jesus had a white complexion, curly hair and a broad chest." [Ibid]

These two traditions reported independently from different companions depict Jesus Christ as having a white complexion and curly hair. Together with these two reports, Imam Bukhari records two other reports which mention al-Masih al-Dajjal and the Messiah, son of Mary. This shows that in the latter two reports, the reference is to the coming Messiah who will destroy the Antichrist (Dajjal). In the first report, after mentioning the Antichrist, the Holy Prophet says:

"Tonight (in a dream) I found myself near the Ka'bah. I saw a man of wheatish complexion, very fair, from among the people of wheatish colour. The hair of his head rested on his shoulders below his ears and he had straight flowing hair. I enquired who he was. They said it was the Messiah, son of Mary." [Ibid]
The reporter of this tradition is Nafi’ from Abdullah. Accordingly, Salim has also reported from his father:

"In a state of dream I found myself going round the Ka’bah and there was a person of wheatish complexion having straight hair .... I asked who he was. 'It is the son of Mary,' they said. " [Ibid]

In the first two reports, where the Holy Prophet saw other prophets during the course of his Ascension, he found the Israelite Messiah having white complexion and curly hair. In the latter two reports, which mention his going round the Ka’bah, he saw the Messiah, son of Mary, having wheatish complexion and straight hair. Two authentic reports agree on two different complexions. This certainly shows that the Israelite Messiah is different from the coming Messiah. No other explanation is possible on this difference of complexion. When the commentators of Hadith were faced with this problem, they thought the Israelite Messiah and the coming Messiah were one and the same person, and so they tried to explain these reports thus:

"Both the descriptions can be reconciled in this way, that on account of tiredness his complexion became red and fair." [Fath al-Bari (Commentary of Al-Bukhari), vol. vi, p. 350].

In other words, his real complexion was wheatish but it changed because of fatigue. But there are so many difficulties in accepting this interpretation. Firstly, it was the Holy Prophet who went up in the Mi’raj. Why should Jesus Christ get tired? What could be other reasons for changing his complexion in the heavens? Secondly, the Israelite Messiah, having fair complexion and curly hair, was an inhabitant of Syria. (The other people of that region had more or less the same complexion). Thirdly, in case the wheatish complexion changed into a fair colour, how can the differences between curly hair and the long flowing hair be resolved? Such conjectures are obviously wrong. The simple and straight fact is what Imam Bukhari has stated: imamu-kum min-kum (he will be your imam from among yourselves). In other words, the coming Messiah is not an Israelite prophet but is a member of the ummah of Muhammad. And the reports about the descriptions, which are mentioned together at the same place, also refer to the same point, that they are two different persons.

Prophecy of the descent, or the second advent of a person in the previous scriptures, means the appearance of a like of that person

These authentic traditions made the point absolutely clear about the descent of the son of Mary. In this way, neither is the seal of the Finality of Prophethood broken, nor is a prophet deposed from his office, nor is the best of ummains disgraced. It is surprising that in the previous ummaha no prophets from outside were needed to help them but this ummah of Muhammad stands in need of an Israelite prophet! It is clear from the above discussion that the descent of the son of Mary means the appearance of a like of the Messiah and that Messiah will be a mujaddid, and mujaddids have always been appearing in this ummah. The explanation that the descent of the son of Mary means the appearance of another person, may sound strange to those people who are perhaps not aware of the history of religions. However, the truth is that, even if there were not so many reasons as have been mentioned above for Jesus not appearing personally to fulfill the prophecy about his descent, nevertheless, we should explain his second advent metaphorically - that a person like him was going to appear in this ummah. There is no evidence at all in the religious history of the world that a person actually appeared again. On the contrary, there is a prophecy about the second advent of the prophet Elias (Elijah), and when the Jews raised the objection that Elias must come first, Jesus answered that John the Baptist was Elias because he was like him and he came in the spirit and power of Elias. This shows that the prophecy about the second advent of a person does not mean his actual reappearance but only the coming of another person like him.

Prophecy about the second advent of Elias (Elijah)

In the Old Testament, a prophecy has been mentioned thus:

"Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord." [Malachi, 4:5.]

The Jews thought that Elijah was alive in the heavens. (Elijah is the same prophet who, in the Quran, has been mentioned as Ilyas.) [6:86; :123]. It is again stated in the Old Testament:

"And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal." [2 Kings, 2:1].

And further on it is stated in the same chapter:

"And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." [Ibid., 2:11]

On one hand there is a prophecy about the second advent of Elijah, the prophet, and on the other, his physical
ascension into heaven is clearly mentioned, so much so that while going up in the chariot, Elijah's mantle "fell from him" [Ibid., 2:13] and it was taken up by Elisha. This leads to no other conclusion but that Elijah was taken up to the heaven. With such a clear description of the event, the Jews were perfectly justified in expecting the descent of Elias before the appearance of the Messiah.

How did Jesus interpret the prophecy of the second coming of Elias?

At the time Jesus claimed to be the Messiah, the Jews raised the objection that Elias had not descended from the heavens. When the first sign of the coming of the Messiah was not fulfilled, how could they accept the truthfulness of Jesus’ claim? The following is what was said in reply:

"And his disciples asked him, saying, 'Why then say the Scribes that Elias must first come? And Jesus answered and said unto them, 'Elias truly shall first come, and restore all things. But I say unto you that that Elias is come already, and they knew him not, but have done unto him whatsoever they liked. Likewise shall also the son of man suffer of them.' Then the disciples understood that he spoke unto them of John the Baptist." [Matthews, 17:11-13].

At another place in Mark (9: 11-13) the same incident is described in slightly different words. Then in Matthew, Jesus talks of John in clear terms and says:

"And if you will receive it, this is Elias, which was to come." [Ibid., 11:14]

Why was John declared as Elias? The third Gospel explains when it states: "And he shall go before him in the spirit and power of Elias” [Luke, 1:1].

Circumstantial evidence that this was a Divine prophecy

Now here is the evidence of three Gospels, supporting one another, that Jesus Christ was confronted with the objection that Elias must first come before the advent of the Messiah. The reply which Jesus gave was that John the Baptist was Elias because, (as has been stated in Luke), he came in the spirit and power of Elias. In other words, he bore a strong resemblance to Elias. The raising of such an objection is a fact, the testimony of which is found in three different Gospels. This is not a creed ('aqidah), nor a deliberate distortion (tahrif), which could be considered the creation of a later period. This is the testimony of an event. And the event is such that the followers of Jesus cannot forget, for it raises a strong objection against the claim of Jesus. The reply which Jesus gave apparently did not have much force in it. The Jews were not convinced at all because they believed in the literal application of the words of the prophecy and they kept on waiting for the second coming of Elias and in place of this prophecy, they rejected all the other signs which Jesus showed to them. Moreover, this prophecy is also mentioned in the Old Testament and these Books were under the custody of the Jews. Even if Christians wanted to tamper with this event, they were unable to do so. If it is said that possibly the Jews might have made some alteration in the prophecy that Elias would appear before the Messiah, then why did not Jesus, who was God’s prophet, say to the Jews that such a prophecy was their fabrication and Elias’ coming before the Messiah was not really necessary? In short, the genuineness of such an event cannot be doubted at all. For the sake of a clear understanding of the whole issue, let me recapitulate all the points.

The Jews believed, according to their scriptures, that Elias was physically taken up into heaven and he was still alive there and that the same Elias would appear before the coming of the Messiah as a testimony to the truthfulness of the Messiah’s claim. When Jesus made a claim that he was the Messiah, the Jews objected that he could no be the Messiah. In reply, Jesus told them that John the Baptist, who bore a resemblance to Elias, was indeed Elias. On this decision of Jesus depended the truthfulness of his claim. If he was true in his claim, then, we have to admit that the second advent of Elias did not mean the actual appearance of Elias himself but the coming of someone like him. A Muslim who considers Jesus true in his claim and a Christian who is Jesus’ follower, are both obliged to accept that in the terminology of prophecy, the second advent of a person who had earlier passed away - although people may think him to be alive - does not mean that he himself will actually return. On the contrary, another person resembling him will appear. Thus the descent of the son of Mary should be interpreted in the same way in which Jesus himself interpreted the prophecy of the descent of Elias.

The second advent of the Messiah will be similar to the second advent of Elias

There was no harm had Elias actually appeared again for the second time because prophethood was still current among the Israelites. If John the Baptist could be raised as a prophet, Elias could also come to fulfil the prophecy. But in the ummah of Muhammad, the coming of the son of Mary breaks the seal of prophethood. Thus, even if the example of Elias were not present before us, in view of the Finality of Prophethood, we have to admit that the son of Mary, who was a prophet, cannot appear in person. Only a like of him can come. Moreover, Elias was an Israelite prophet and there was no harm if an
Israelite prophet had come for the guidance of the Israelite people, but it is a disgrace for Islam that an Israelite prophet, Jesus, should come for the guidance of Muslims. This means that the followers of Islam are spiritually defective and the spiritual power of their prophet, God forbid, is defective also, and that it cannot enable them to do something which one of the Israelite prophets can do. Another problem with which we are confronted is that the Quran and the authentic traditions prove that Jesus is dead; therefore, his own coming is not possible at all. In the Old Testament a mention is made of Elias’ going up into heaven and had he personally come, it would have only fulfilled a prophecy of a previous scripture; but the coming of Jesus is contrary to the teachings of the Quran and the Hadith.

Now let us stop and think for a moment. There was absolutely no obstacle in the reappearance of Elias. Prophethood was not terminated among the Jews nor was there any mention of Elias’ death in the Old Testament. In addition to all this, he was going to appear for the guidance of his own people and not for another nation. But the coming of the son of Mary is not possible for the following reasons:

1. Prophethood has come to an end with the Holy Prophet Muhammad. Therefore, the son of Mary cannot come after him.

2. In clear terms the Quran talks of the death of the son of Mary. How then can he reappear?

3. The Quran says about the nation of Muhammad: And thus We have made you an exalted nation that you may be the bearers of witness to the people and (that) the Messenger may be a bearer of witness to you [2:143]. Maulana Muhammad Ali writes while commenting upon this verse: “The bearers of witness are the persons who carry knowledge to others, bearing testimony to its truth in their own persons. Some commentators explain the word shahid as meaning a purifier. But shahid also signifies one possessing much knowledge (LL), and it means also an imam or a leader, and the significance is that just as the Holy Prophet delivered the message of truth to the Muslims and was their purifier and leader, the role of the Muslim community was to deliver the message of truth to the whole of humanity, and to be its purifiers and leaders.” (SMT). It is a disgrace to this exalted nation that it is unable to do work an Israelite prophet can do, even though it is not the work of prophethood. Therefore, the son of Mary cannot appear for the guidance of this nation.

4. There was no obstacle in the reappearance of Elias; but he did not come and another person like him came to fulfill the prophecy about his second advent. It shows that it is against the sunnat al-Allah (Divine practice), that the same person should appear again after having accomplished his mission in the world. And if there is a prophecy about his second coming it only means that a like of him will come. Those who do not accept this interpretation, in fact, cannot accept Jesus to be true in his claim of being the Messiah, and they thus clearly oppose the Quran itself. The interpretation which Jesus himself gave to the prophecy concerning the second coming of Elias has conclusively decided the issue, that if there is a prophecy about the second advent of a person, it only means the coming of a person who resembles him. In this way, there is no ambiguity and no difficulty left in understanding the prophecy of the descent (nuzul) of the son of Mary.

If Jesus Christ himself appears he will definitely be a recipient of the prophetic revelation

Another problem with which we are confronted, if Jesus himself appears, is the hadith reported by Nawas ibn Sam’ an recorded in Sahih al-Muslim where the following words occur:

“When the condition will be such God will reveal to Jesus: I have created some servants of Mine with whom nobody is able to fight. Thus give My servants shelter toward the direction of (the Mount) Tur.” [Muslim, kitab al-Fitan wa al-Ashrat al-Sa’ah, ch. zikr Dajjal (ch. mccvii:7015)].

Apparently if by Jesus (‘Isa) is meant the same Jesus, the Israelite prophet, then because he was a prophet, if God sends revelation to him after his second advent, then it must be prophetic revelation. Gabriel will bring revelation to him in the same manner in which he used to bring revelation to him during the period of his prophethood. This will certainly break the seal of the Finality of Prophethood, because this shows that his prophethood had remained intact. In this case, Jesus will be the last of the prophets (Khatam al-Nabiyyin) and not our Holy Prophet Muhammad. But if by the coming of Jesus here means the coming of a like of him from among the followers of Muhammad, then the sending of revelation to him will be interpreted according to the hadith where it is stated:

“Among those that were before you there used to be men who were spoken to by God, although they were not prophets.” [Al-Bukhari, kitab al-Anbiya, ch. Manaqib ‘Umar]. In this way, the words of the hadith of Sahih al-Muslim need not cause any problem and the doctrine of Khatm-i Nubuwat will also remain intact. If, however, we accept the view that Jesus himself is coming back and will receive prophetic revelation, then the edifice
of the Finality of Prophethood is completely destroyed and the verse Khatam al-Nabiyin and the authentic and continuous traditions are falsified.

The use of the word prophet for the coming Messiah

It must be borne in mind that besides the hadith reported by Nawas ibn Sam’an and recorded in al-Muslim, [Sahih al-Muslim, kitab al-Fitan wa Ashrat was Sa’ah, ch. zikr Dajjal], there is no other tradition where the words "prophet of God" have been used for the coming Messiah. On the contrary, if emphasis has been laid in the authentic traditions, it has been laid on the point that he will be your Imam from among yourselves, as is clearly indicated in Al-Bukhari and Al-Muslim [Al-Bukhari, kitab al-Anbiya, ch. nuzul al-Isa; kitab al-mazalim ch. kasri salib]. Thus, it is evident that the coming Messiah will not be the Israelite Messiah who was a prophet of God but an imam from among the followers of the Holy Prophet, as there have been other imams in this ummah. Once such imam has been given the name Messiah or Ibn Maryam in the Hadith. This Ibn Maryam, it has been agreed, will not do any work related to prophethood at all, and the authentic traditions also agree that he will be "an imam from among the followers of Muhammad" and not anyone from outside. It is, however, true that in the report by Nawas ibn Sam'an, as recorded in al-Muslim, the words "prophet of God" have been used for the son of Mary but this hadith has not been mentioned in the chapter Nuzul 'Isa (Descent of Jesus), but in the chapter concerning Al-Dajjal (the Antichrist). All the traditions mentioned in the chapter Nuzul 'Isa clearly talk of the coming Messiah as "your imam from among yourselves," or, imam al muqasitan, (an imam who will do justice). Thus all the reports about the descent of Jesus, whether mentioned in al-Bukhari or al-Muslim, or for that matter, in any other collection of hadith, agree that the coming Messiah is going to be one of the imams of this ummah and not a prophet of God. Another collection of hadith Tirmidhi [Tirmidhi, Abwab al-Fitan, ch. 45, vol. 2] has reported the same hadith from Nawas ibn Sam'an and surprisingly enough, the words "prophet of God" have not been mentioned there at all. Taking all into consideration all these facts, it seems that the word "prophet of God" were not uttered by the Holy Prophet but were the addition of Nawas ibn Sam'an himself, because he thought the coming Messiah was an Israeliite prophet. However, the collective testimony of hadith is clearly opposed to the coming Messiah being a prophet. It does not regard him as a prophet but a follower (ummati), and an imam from among the followers of the Holy Prophet. Such a person can never be an Israeliite Messiah, who was a prophet and not from among us but from a previous nation.

The Quran does not mention the coming of an Isra-

elite Messiah

So far I have only discussed the point from the Hadith, but the Quran cannot remain silent on this matter of supreme importance. When there is a mention in the Quran of the events with which Muslims will be confronted, and again when there is mention of the appointment of mujaddids according to the verse:

He (God) makes the spirit to light by His command upon whom He pleases of His servants. [40:15] then there must be a mention of the coming of Jesus, if he is, in fact, coming himself, or, the coming of a like of him, if a like of him is coming. Some people say that the Israelite Messiah, himself, is coming according to the following verse of the Quran:

And there is none of the People of the Book but will believe in this before his death. [4:159. "Before his death" is interpreted as 'before Jesus' death." A detailed discussion of this verse will be found in Ch. III. (SMT)].

Apparently, there is no word in the verse indicating the nuzul (descent) of Jesus, but in a hadith, Abu Hurairah, while reporting on the descent of the son of Mary, had added the words:

If you like, read the verse, And there is none of the People of the Book but will believe in this before his death. [Al-Bukhari, kitab al-Anbiya, ch. Nuzul 'Isa (B. 60:48)].

This was the only reason why this verse of the Quran was associated with the descent of Jesus, but as I have said before, in the verse itself there is not a single word that refers to the nuzul of Jesus. It should also be borne in mind that these words which are attributed to Abu Hurairah are not found in all the traditions about the descent of Jesus but have only been added to one hadith. If this addition is accepted as true, even then the above interpretation of the verse does not seem to be right. In this case, the meaning of the verse will be that at the time of the descent of Jesus, there will be none of the people of the Book who will not believe in him, that is to say, at that time all the Jews and Christians will become Muslims. To force this verse to yield such an interpretation, many words have to be added to the verse of the Quran. To say that "none of the people of the Book" apply to the people of the Book present at the time of the descent of Jesus is clearly opposed to the tenet of the Quran. The Quran has used the words in a general way, which include all the people of the Book. Therefore, how could all the millions of Christians and Jews who had passed away be excluded from believing in him before their death? Another great difficulty in accepting such a meaning of the saying of Abu Hurairah, (if that is truly his saying), is that it clearly contravenes some other verses
of the Quran. At one place the Quran mentions of Jesus:

(God will) make those who follow thee above those who disbelieve to the day of Resurrection. [3:54]

This verse makes it incumbent that, like the followers of Jesus, his deniers should also exist till the day of Resurrection. If this was not the true meaning, why were the words ila yaum il-qiyamati (to the day of Resurrection), added? If there was going to be a time before that, when none would remain a denier of Jesus and all would become his followers, then these deniers and followers must exist all the time - to the day of Resurrection. Therefore the explanation given to the verse in the light of Abu Hurairah's report is not right. [Similarly, the Quran says at another place, And We have cast among them enmity and hatred till the day of Resurrection (5:64). If all the people of the Book become Jesus' followers, the statement made in this verse will become null and void. Again, this explanation is against the Quranic verse which says:

And if thy Lord had pleased, He would have made people a single nation. And they cease not to differ. [11:118]

Thus, in view of these verses the interpretation put on the words "and there is none from among the people of the Book" is totally wrong. If this is supposed to be the opinion of Abu Hurairah, it still cannot be accepted, because it goes against the Quran. The interpretation of this verse according to Ibn 'Abbas is that at the time of death, Jews who are deniers of the Messiah become convinced of the messengership of Jesus and Christians who have an exaggerated view of the claims of Jesus also realise that Jesus was not God but only a messenger. This interpretation is supported by Hazrat Ubay ibn Ka'b's alternative reading of this verse where qabla mautihim (before their death), is used instead of qabla mautihi (before his death). [Ibn Jarir, (Commentary of the Quran) on 4:164, p.13]. In the qir'at (reading) of Ubay ibn Ka'b, the pronoun him in mautihim definitely refers to the "People of the Book". Therefore, the pronoun hi must also necessarily refer to them in maultihi, and not to Jesus. This verse will be discussed in detail in the next chapter dealing with the death of Jesus Christ.

There is a reference about the descent of Jesus in verse 55 of Ch. 24

This verse (4:159) has nothing to do with the descent of Jesus; therefore we should look elsewhere to find out whether or not there is any other look in the Quran about the descent of the son of Mary. After some reflection, we discover that the descent of Jesus is hinted at in 24:55 which is known as the ayah istikhiyaf (verse of succession):

Allah has promised to those of you who believe and do good that He will surely make them rulers, (khilafahs), as He made those before them rulers. [24:55]

There is no doubt in it that the outward meaning of this verse is the granting of worldly kingdom to Muslims and by making them khilafahs also refers to this, but there is a special reference to the Israelites in the words "those before them" (allahuna min qa'ilbiham). Again, the Holy Prophet has a special resemblance to Moses as the Quran has indicated by the use of the word kama (as), in the following verse:

Surely We have sent to you a Messenger, a witness against you, as We sent a messenger to Pharaoh. [73:15]

Thus, the making of khilafahs as God made those before them shows in the clearest terms that as the Holy Prophet resembled Moses, and Moses was granted a chain of khilafahs, similarly, a chain of khilafahs will be granted to the Prophet Muhammad. As Moses and the Prophet Muhammad not only enjoyed the status of prophethood but were also the leaders and kings of their nations, similarly, their khilafahs will be granted temporal as well as spiritual kingdoms. Some of the successors (khilafahs) of Moses were kings and some were prophets; in some, prophethood and kingdom were both combined. [Similarly, in the nation of Muhammad, khilafahs, (temporal rulers), will appear as well as mujaddids, (spiritual khilafahs); mujaddids will appear instead of prophets, (because prophethood has been terminated after the Holy Prophet)]. Thus, in the Divine promise in the above verse, (24:55), if there is a reference to the establishment of the kingdom of Islam, there is also a reference there to the raising of mujaddids among Muslims. The Holy Prophet was given words of comfort that after him some of his successors would be kings and some would be mujaddids who would be responsible for the establishment of temporal as well as spiritual kingdoms of Islam. Thus this verse contains a double promise.

Why was a promise given to the Holy Prophet for the appearance of khilafahs like that of the khilafahs of Moses?

If we go into details concerning the resemblance of the khilafat among the followers of Moses as well as of Muhammad, the discussion will become lengthy, so we shall deal with a few important points. One thing that is clear, however, without a shadow of doubt, is that the likeness (mumathilat) of the Holy Prophet with Moses does not end with him. [The Holy Prophet's likeness to Moses also means that the prophecy of a promised
prophet who will be the “like” of Moses (Deut. 18:18) was fulfilled in the person of the Holy Prophet Muhammad. (SMT]) but it continues after him, even among his khali-fahs (successors). This prophecy is of such great importance that the resemblance of the Holy Prophet with Moses is not merely accidental but an established fact. That is why Israelites are mentioned frequently in the Quran and Muslims have been constantly reminded of the conduct and conditions of the Israelites. In the history of the Israelites is, in fact, shrouded the history of Muslims. If the Children of Israel received a message through Moses:

It may be that your Lord may destroy your enemy and make you rulers in the land, then He will see how you act, [7:129]

Muslims are also told:
Then We made you rulers after them, (those who were earlier destroyed), so We might see how you act. [10:14]

Thus the Holy Prophet resembled Moses in such a way that his resemblance was found among his successors as well.

The verse of succession, (istikhlaq) (24:55) shows that none of the Holy Prophet’s khali-fahs will appear from outside the ummah of Muham-mad

As a Messiah appeared among the followers of Moses, similarly it was necessary that a Messiah should appear among the followers of Muhammad. In fact, the prophecy about the descent of the son of Mary forms part and parcel of the verse of the Quran which says:

Allah has promised to those of you (min-kum), who believe and do good that He will surely make them rulers, (khali-fahs) in the earth as He made those before them rulers. [24:55]

It has been mentioned in the Hadith, with reference to the prophecies about the descent of Ibn Maryam, that he will be an imam from among yourselves (imamu-kum min-kum), similarly, in the verse of the Quran, the word min-kum (from among you), clearly indicates that the khali-fahs in the ummah of Muhammad will be raised from among his followers and no one will ever appear from outside who can be called the khali-fah of the Holy Prophet. Thus, this one verse of the Holy Quran is enough to decide the prophecy regarding the descent of Jesus, son of Mary. If Jesus is to come as the khali-fah of the Holy Prophet, then according to the verse of success-son (24:55), it is essential that he should be from among the Muslims and not from outside. And by adding the word kama (like), the fact of similarity has been specifically hinted at that he will be like the khali-fahs of Moses and not exactly like them. Thus only one meaning of the prophecy mentioned in the Quran, the Hadith and earlier scriptures can be deduced and that is, that someone from the nation of Muhammad can appear and nobody from outside.

The explanation of the word descent (nuzul)

If the objection be raised that as in Hadith the word naz-la (he descended), or yanzilu (he will descend), has been used, therefore, the promised one should descend from heaven and cannot be born in this ummah, this is the result of not understanding the true meaning of the word nuzul, (descent). Nuzul does not mean to descend from heaven, nor, in every case, does it mean coming down from above. God says in the Quran:

We sent down iron. [57:25]. Iron is found in the mines on earth and does not descend from heaven.

Again:
We have indeed sent down to you clothing. [7:26]. Clothing also does not descend from the sky.

Again, it is stated:
He sent down to you eight of the cattle in pairs. [39:6] About messengers and Books, this word is particularly used, although messengers are born in this world and Books do not descend from above as written documents. For example, the word nuzul has been used for the Holy Prophet himself: Allah has sent down to you a Reminder - a messenger who recites to you the clear messages of Allah. [65:10-11]

In the chapter Al-Hadid, a mention has been made of the messengers, and along with them, the books. The Quran says:

And We sent down with them the Book and the mea- sure. [57:25]

Sending down of the Book with the messengers indicates that the messengers were also sent down with the Book. But in the context nuzul only means appointment. In the Hadith, these two words have been used together:

“At that time God will appoint the Messiah, son of Mary, and he will descend near the minaret.” [Ibn Majah, kitab al-Fitan, ch.33, p.482]

Here clearly the “appointment” of the Messiah is mentioned and “appointment” is made on this earth by the command of God. Thus the meaning of bi’t that and nuzul is, in fact, the same.
Achieving an optimal mobilisation of limited Resources

The success of European Muslim missions owes a great deal to the AAll’s organisational skills. The Secretary’s Office in Lahore supervised the organisation of tabligh (propagation of Islam). [Sheikh Md. Din Jan, op.cit., pp. 2, 8, 11]. This core activity was subdivided under two departments: one dealing with “tabligh through literature” – with a Book Depot in charge of correspondence, printing and dissemination of AAll’s publications – and the other one managing “tabligh through mubalghins (missionaries)” conducted by permanent missions and some itinerant mubalghins. The development of Ahmadiyya activities in Europe and elsewhere increased the need for properly trained missionaries.

To respond to it, the AAll created in Lahore in 1914 the Ishtay-i-Islam College, which was run in 1927 by Maulvi Sadrud-Din who used his experiences gained at the Woking and Berlin missions. [Sheikh Md. Din Jan, op.cit., pp. 15-16. Some ten students were trained in this institution]. Foreign missions benefited from the centralized organization even if they also demonstrated their ability to channel locally available resources. Indeed they made the best use of the religious zeal manifested in Europe by students and converts and attracted the keen assistance of traders and women.

An attempt to mix converts and foreign Muslim Populations In 1913, Khwaja Kamaluddin made a speech at a meeting arranged by the Islamic Society in front of some two hundred Muslim students resident in London”[Moslem Missionaries,” Manchester Guardian, 17 November 1913; quoted in MIIR, I/11, December 1913, p. 412. Most of those who attended were Indians, but there were some Egyptians and Turks]. He called on his young audience “to continue the ceremonial observance of their religion, and to refuse to drink wine” and galvanized their religious pride in announcing the conversion to Islam of Lord Headley (1855-1935). Securing converts was indeed an essential dimension of the work of European missions as they played the role of mediators between the host society and its foreign Muslim population. More than the number, it was the converts’ social status “[What Means this Mission,” MO, op.cit., p. 4. When articles referred to Muslim English women, it was mentioned that they were “wearing costly fur,” “East Meets West in London Suburb,” MS, II/4, October 1923, p. 256] – aristocrats, professionals, scientists, etc. – which was of great importance. It helped to deal with racist redefinitions of civil servants and served the religious propaganda in and outside Europe. The most efficient of those “gobetween” was Lord Headley whose conversion enhanced the leadership position of the Lahori mission in its relation with both the government and other local Muslim organisations. It also had a major impact overseas, giving international fame to the organisation. Following the pilgrimage to Mecca that the aristocrat performed in 1923 in the company of the imam of Woking, the Cairo Rabita al-Sharqiyya (Oriental League) announced that it gave the title of Honorary Member to “Lord Headley Farooq and his collaborator the Khodja Kamaluddin.” [M. ‘Ajjun el-Hadidi, “Le Trait d’Union Oriental – Er-Rabitat Ech-Charqiy,” Revue des Etudes Islamiques (REI – Paris), IV, 1930, pp. 289-296.

Lord Headley was also invested with the Order of the Nahda of Arabia by the King of Hedjaz; “The Muslim Mission to South Africa,” MO, II/55, 20 February 1926, p. 3] Lahori missions showed concern in preventing the descending attitude of born-Muslim towards European converts. Therefore, one might notice that the privilege of leading the outdoors ‘Id prayers at Woking was occasionally granted to British Muslims such as Marmaduke Pickthall in 1919 and William Bashyr-Pickard in 1932.

But those gestures did not prevent some British Muslims from resenting the Indian leadership of Woking and trying to reduce its influence by incorporating the Lahori mission into a broader “United Muslim League.” To establish this new body, a conference organised by Omar Wilkins, Reshid Sharp and Khalid Sheldrake was held in London on October 1926. [“London Conference,” MO, II/94-95, 27 November 1926, p. 6]. This initiative of “linking together all Islamic Missions and Societies in the West to strengthen and unite Islamic propaganda” was short-lived, but was pursued by Khalid (Bertrand) Sheldrake (1888-1947). First associate with Woking and later with the Qadiani Mission, [In 1924, K. Sheldrake helped to organise the visit to UK of the leader of the Qadian Movement; “His Holiness visits Brighton,” RoR, XXIII/12, December 1924, pp. 446-452] he finally achieved his ambition in founding and becoming the Life-President of the Western Islamic Association.

In 1936, K. Sheldrake blatantly claimed that “the bulk of the 30,000 Muslims of Great Britain, among whom some 5,000 were English by birth, are in the branches of this body,” denying any authority to “the little mosque of the distant county of Surrey.” [K. Sheldrake, “The Pioneers of
Islam..." and "The First Moslem Conference of Europe," GL, I/1, January 1936, pp. 26, 30-31. In the same way, Khalid Sheldrake minimized the influence of the Berlin Mission and challenged the Lahori Anglo-German connection by underlining his relation with the French Fraternelle Musulmane. Nevertheless, K. Sheldrake could hardly challenge the intellectual stature of Marmaduke Pickthall or the social prestige of Lord Headley, both of whom were associated with Woking. If the English mosque was proud of having "Al Haj El- Faraq" Headley in its congregation, the most famous of the Berlin converts was Baron Omar von Ehrenfeels.

The aristocrat, who converted in Berlin in 1927, went to Lahore at the end of 1932 and toured India together with the imam of Berlin, Shaikh Muhammad Abdullah. Another famous convert of the Berlin Mission was Dr. Hamid (Hugo) Marcus (1880-1966) who played a major role in the running of the mission. He acted as President of the Deutsch-Moslemsche Gesellschaft (German Muslim Society) which was formed on March 1930 and was open to non-Muslim members. [Nasir Ahmad, op.cit., pp. 22-23]. The Society was closely associated to the Briennser St. Mission, meeting the electric, gas and some other repair charges of the mosque and taking the expenses of 'Id functions and other meetings[Haz Bakhsh, op.cit., p. 9]. Having a good command of English, Dr. Marcus could also translate Woking's publications into German[Nasir Ahmad, op.cit., p. 8]. Hugo Marcus received his PhD. In Vienna). With other German Muslims like Dr. Khalid Banning and Dr. Arif Griffel, he contributed to the running of the quarterly Moslemische Revue launched by Maulvi Sadr-ud-Din in January 1924[Ibid., p. 11]. Converts with previous experience in journalism (Lord Headley) [He was editor of the Salisbury Journal for a couple of years; "Peer of 55 converted to Mohammadism," The Daily Sketch, 17 November 1913, quoted in IR, I/11, December 1913, pp. 405-406] or as novelists (Marmaduke Pickthall) helped to improve the quality of Muslim publications. In Lahore itself, it was an Englishman, Hamid Snow, who produced a Muslim prayer book and catechism. The communication policy of the missions Lahori missionaries reached European public opinion by giving lectures, visiting educational institutions. [Missionaries visited the Railway Orphanage of Woking and provided meals to children the day when the Prophet's birthday was celebrated; IR, IX/10, October 1921, inside front cover, and IR, XII/12, December 1925, p. 428] and getting coverage of their activities in the local press. Between 1931 and 1934, articles about the Briennser St. Mosque were published in a dozen German newspapers mostly from Berlin, but also in Hamburg and Essen. ["Das Echo unserer Arbeit," MR, IV, October 1934, pp. 89-98].

Journalists contacted by the mission wrote reports on the 'Id al-Fitr, 'Id al-Adha and Miladi-un-Nabi held at the Berlin Mosque and presented some brief explanations of their religious meaning[Such a communication policy was inspired by the one developed by the Woking Mission; see for instance the news reports taken from six British newspapers published IR, X/6-7, June-July 1922, pp. 250-256]. Indeed it was an occasion to bring to a large audience some knowledge about Muslim rituals and to create a bond of sympathy and understanding by highlighting affinities with Christian and Jewish faiths. [The Daily Telegraph of the 29th May 1922, reporting the 'Id al-Fitr celebration at Woking, said: "Fasting, too, was common to the Moslem, Christian, and Jewish faiths. Purification came with fasting"; ibid., p. 252].

Visits of Muslim personalities such as the princes of Hyderabad or Sharif Aarslan in 1931 were occasions for the mission to attract attention from the German press["Das Echo unserer Arbeit," MR, III-IV, October 1935, pp. 89-95]. Those events, as well as some religious functions, were broadcast in Pathé film clips and on radio programmes showing the familiarity of the Lahori missions with the most modern propaganda tools[Pathé Ltd website listed on www.wokingmuslim.org. In 1931, the Berlin Mosque was instrumental in the hour-long programme about 'Id al-Fitr broadcasted on radio nationwide; Nasir Ahmad, op.cit., p. 24]. To serve the mission's communication policy, proficiency in European languages was essential. Young converts were often sensitive to a modern approach to religious propaganda. The style of the Islamic Review reveals this curiosity for innovative communication techniques; see for example the statement of faith from a new convert that appeared from 1915 on the first page facing the photograph of a European Muslim. [One may also mention the statement entitled "What is Islam?" that appeared on the back-page of the Review from the mid-1920s].

In the linguistic field, some converts considered the Esperanto language as a practical way to match the medium with the universal character of the message of Islam. Bertrand (latter Khalid) Sheldrake, who founded a "Crescent Esperanto Group" in 1908, ["Muslim and Esperanto," The Crescent (Liverpool), XXXI, 8 January 1908, p. 28] wrote several articles in Esperanto in the Woking review presenting "the common ideal of Islam and Esperanto in breaking down barriers of colour, creed, and caste." [K. Sheldrake, "Islam and Esperanto," MIIR, II/6, July 1914, pp. 298-299]. Esperanto supporters could also be found among Indian Muslims such as Professor Attaur Rahman and Maulvi Sadr-ud-Din, the future imam of the Berlin Mosque. [Professor Attaur Rahman, M.A., "Bird-perspektivo de la Vivo de la Sankta Profeto," MIIR, II/9, October 1914, p. 466. Maulvi Sadr-ud-Din, "Mia Studado
Nevertheless, the enthusiasm invested in this universal language vanished in the post-war period, even if books in Esperanto on Islam continued to be published [Isma'il Colin Evans, Islamo esperantiste rigardata, London: IKRO 1946. A Polish convert paid tribute to this book and some Lahore publications; S. A. Khulusi, op.cit., p. 118. Esperanto was a rather marginal aspect of a strategy – probably modelled on the policy of protestant missionary organisations such as the Bible Society – to reach local people in their own native tongue. With its limited resources, the AAIL had to focus on languages having a status of international lingua franca such as English or German. In 1922, the AAIL started a fortnightly four-page journal in English, The Light, that soon became a weekly publication.

At the end of the decade, the mouthpiece of the Lahore headquarters had a print a little over 1,500 of which a tenth was supplied free to “some European and American libraries and notable personages.” [Sheikh Md. Din Jan, op.cit., p. 19. The Anjuman stated that “Each copy of the Light is a Missioner” to justify the money spent on the free distribution of literature].

Capitalizing on the success of The Light, the AAIL launched in Lahore two other newspapers in English: the quarterly Muslim Revival in 1930 and Young Islam, a fortnightly started in June 1934. Those titles were also sent to Europe and added to the publications produced by the Berlin and Woking missions themselves which were printed on a good quality paper and often illustrated with photographs. Alongside the Islamic Review, the free circulation of a thousand copies of the quarterly Moslemische Revue introduced Islam to a Germanspeaking audience in Eastern and South-Eastern Europe. [Ibid., p. 17. During WWII, Omar von Ehrenfels translated into German Maulana Muhammad Ali’s works].

In 1932, the AAIL boldly announced that “the work of translating the Holy Quran in all languages is under our consideration.” [Ezad Bakhsh, op.cit., p. 10]. The aim was not to publish a translation in languages where none were available— that was not the case for English or German — but rather to present a work made by a Muslim believer and not by a Western scholar. Moreover, the publication of the Qur’an conferred an obvious authority over Muslim communities relying on that edition. As Maulana Muhammad Ali’s English Translation of the Holy Quran published by the Woking Trust in 1917 was too difficult for a non-scholarly audience to handle, the mission started around 1927 to prepare a more accessible edition without the Arabic text. The AAIL justified the publication of “a cheap edition by a Muslim author” saying that the several translations already on the market were all by non-Muslims who “failed to present the true Muslim point of view and here and there actually misrepresented it.” [Sheikh Md. Din Jan, op.cit., pp. 16-17. Translation of The Holy Quran (without Arabic text), with short notes and introduction by Maulana Muhammad Ali, M.A., LL.B., President Ahmadiyya Anjuman-i-Isha’at-i-Islam, Lahore: Ripon Press 1929, 747 pp., the book was printed in 3,000 copies]. The same motivation prevailed for the launching of the first German translation of the Qur’an made by Muslims, expecting that it “would reveal the true spirit of the Holy Quran to the Germanspeaking countries of Central Europe.” [Maulana F. K. Khan Durrani, B.A., “A German Translation of the Quran: A Review,” The Truth, reprinted in Genuine Islam (GI –Singapore), III/1-2, January-February 1938, pp. 46-51].

The project launched in 1928 took more than a decade to complete. The German Qur’an was finally printed in 1939, just as the Second World War broke out when the Indian missionaries had to leave Germany. [Ezad Bakhsh, op.cit., p. 10. Der Heilige Koran in deutscher Sprache mit gegenüberstehendem arabischem Text. Eingeleitet, übers. u. eingehend erläutert von dem indischen Gelehrten u. bekannten Korankenner Maulana Sadr-ud-Din, Berlin, 1939].

The publication of newspapers, books and pamphlets was the main activity of the AAIL’s missions. Besides expenditure for the free distribution of literature, the Lahore headquarters subsidised all its English publications which were constantly in deficit. That was the case of the Islamic Review, even if subscriptions represented a substantial income making up about half of the financial resources of the Woking Trust. The deficit was covered by the AAIL’s central budget which, quite naturally, tried to limit the shortfall by encouraging commercial adverts.

The discourse to the mercantile community

The Woking Mission differed from the previous Muslim organisations in England in not relying primarily on Muslim world leaders and Indian rulers to provide financial assistance for their project. [It differed from the Liverpool Institute – supported by the Ottoman Sultan and the Ameer of Afghanistan –, Dr. Leitner’s Oriental Institute of Woking – helped by the Begum of Bhopal and the Nizam of Hyderabad – or Sayyid Ameer Ali’s London mosque project under the patronage of the Ottoman Sultan]. Donations from supporters were centralised in Lahore and members were encouraged to give money on a monthly basis through zakat. This financial organisation helped to provide the missions with a regular income to maintain their activity throughout the years. By centralizing funds, the AAIL’s headquarters could more easily regulate, organize and rationalize the missions’ expenses.
Besides regular subscriptions, funds were set up and targeted for a specific foreign mission or translation work. [Notwithstanding the publicity given to donors in the AAII's newspapers, generosity was stimulated by the visit of European converts in India or the publication of calendars with photographs of the Woking and Berlin mosques; IR, VIII/12, December 1920, ad p. 464 and Nasir Ahmad, op.cit., p. 30]

The Lahori European missions' pragmatic approach to "Muslim Banking" – making a distinction between "interest" and riba ("usury," forbidden in Islam) – was appreciated by the Indian Muslim merchant class. [Editor's Notes, "Islam, usury and interest," IR, XIII/1, January 1925, pp. 3-4; and "Letter by Sheikh A. Hafeez of New York," IR, XIII/2, February 1925, pp. 77-78]. The city of Lahore, an important trading centre, was together with Egypt, at the forefront of the development of Muslim banking. In 1907, the opening of the Orient Bank of India in the Punjab capital was announced. [Mulk and Millut, 18 June 1907; quoted in "Nouvelles diverses," RMM, II/8, June-July 1907, p. 567].

The next year, a fatwa issued by religious scholars from Lahore stated that "a Muslim can rightfully accept to pay a fee to transfer money from one place to another … as this fee is a salary and not interest." ["La Question des banques," RMM, IV/2, February 1908, p. 433-434].

The Muslim Bank of India, which had its Head Office in Lahore, extended its activities to Europe and, by 1928, opened agencies in London, Berlin and Switzerland. [Advert in IW (Lahore), VI/12, October 1928, inside front cover. The bank incorporated in British India in 1912 offered "special terms for Orphans, Widows, Students and Public Institutions."] Through the advertisements published by this bank in newspapers supporting Lahori activities, one might presume that there was a rather friendly relationship with the Woking and Berlin missions. [One could note that the Qadiani Mission in Berlin was located in the American Express Co. offices; RoR, XX/12, December 1924, inside front cover]. The AAII was interested in adapting religious principles to the modern capitalistic and materialistic age," and its leader Maulana Muhammad Ali expressed his liberal theory of banking and private loans for "Muslims living under non-Muslim governments" in a long article on riba. The text, originally published in The New Orient, was reprinted in The Light of Lahore and in various other Muslim newspapers. [H. Atta Ullah, "The Problem of 'Riba,'" MO, II/53, 6 February 1926, pp. 11-12]. Not surprisingly, Ahmadi missions gained sympathy among the major Muslim Indian trading communities such as the Memons and Bohras. [Memon and Bohras are trading Hindu casts that converted to Islam around the 15th century].

The spiritual head of the Bohras even financed the stay in England of one missionary, who arrived in Woking in 1925 and remained for a period of five years["New Workers in the Mission Field," IR, XIII/3, March 1925, pp. 82-83. "His Holiness Sayyed Abu Muhammad Taahir Saif-ud-Din," ibid., pp. 83-84]. From the beginning, the Woking Trust received support from individual businessmen established in London such as Mirza Hashim Isphahani["Biography of Mr. Isphahani, a prominent London merchant," The African Times and Orient Review (ATOR – London), IV/2, February 1917, p. 38. H. Isphahani was Vice-President of the Central Islamic Society in London]. He and his wife were active members of the small congregation gathering at the Woking Mosque for 'Id and had friendly relations with Khwaja Kamaluddin["Eid-ul-Fitr at the Mosque, Woking," ATOR, V/2, August 1917, p. 45]. The businessman was in charge of the foreign activities of his father's firm and was the Managing Director of a firm importing tropical products from East and West Africa, East India, Ceylon and the Straits Settlements[Advert for Jules Karpelés & Co., ATOR, IV/2, February 1917, p. ii. Isphahani & Sons was based in Bombay; the family, of Persian origin, had been settled in India for over a century]. Those international activities are likely to have made him sensitive to the worldwide ambitions of the AAII. He may also have appreciated that advantages were to be gained from an association with the Woking Mission whose activities were extremely popular among Muslim communities from places where he conducted business. In the same way, the opening of the Berlin Mission was welcomed by Muslim traders who had interests in Germany. For instance, it was the owner of a tannery in Wazirabad, Punjab who financed repairs to the Berlin Mosque after a stay in Germany where he received advanced training in leather tanning[Nasir Ahmad, op.cit., p. 29]. For its self-financing activities, the Woking Trust was quite innovative in organizing its own company named Oriental Products whose leading sale product was a "Divine Elixir." [The Liverpool Institute initiated this practice in supporting an "Hilal Soap– made especially for the use of Muslims and Brahmins" manufactured by the Ali Ottman & Co. of Liverpool; adverts in The Crescent in 1908]. This general tonic for the brain and body was publicised in newspaper adverts with eulogized testimonials from Sir Mirza Abbas Ali Baig, the Heir-Apparent of Mangrol State and Khwaja Kamaluddin. ["Divine Elixir," MO, II/55, 20 February 1926, p. 3. The Elixir could be obtained from: "Oriental Products, Memorial House, Oriental Road, Woking."]

To finance its publications, the Woking Mission appealed
to the generosity of wealthy Indians traders and their wives throughout British colonies. [Khwaja Kamal-ud-Din, Islam and Christianity, 1931, p. vi. Foreword thanking the generosity of Mahomet Allum Khan of Adelaide, Australia, who made possible this publication]. At the end of his journey in South Africa, Khwaja Kamaluddin wrote a letter to the Moslem Women’s Association of S.A. asking “Sisters at the Cape to start a Fund to enable us to publish a book entitled ‘The Position of Woman in Islam’.” [Khwaja Kamal-ud-Din’s Appeal,” MO, II/60, 27 March 1926, p. 7. The booklet published in English in Woking was translated into German by the Berlin Mission]. He concluded by giving the assurance “that the book, if spread broadcast, will not only strengthen the position of our Sisters in their own country, but will also do excellent propaganda work.” This discourse went beyond securing financial support and expressed the AAI’s genuine concern for the improvement of Muslim women’s social and educational position.

Gendering the European missions The Woking Mission was proud to underline that its mosque was named after Begum Shah Jehan, “Queen of Bhopal, the only Indian state where a woman rules.” [End of a month’s fasting,” Daily News, 29 May 1922, quoted in IR, X/6-7, June-July 1922, p. 251].

In 1926, when the new Begum came to England, she made promises of help to build the London Mosque and to add an annexe to the Woking Mosque, which her mother had greatly assisted in founding[In 1932, these promises had not yet come to fruition; “Memoirs of the late Rt. Hon. Syed Ameer Ali,” IC, op.cit., pp. 503-504]. It was another Indian lady, Mrs. Tayiba Begum, who collected in 1914 a substantial amount of money that was sent to Khwaja Kamaluddin[M. H. Khan Ghor, Rabitat A’lam-i Islami and Hyderabad Deccan, Karachi: Darul Adab 1978; “Liaison with the Muslim World,” pp. 181-188, translation in English kindly given to us by Mr. Nasir Ahmad].

In the following years, the president of the Islamic Women’s Association kept on delivering lectures that urged upper-class women from Hyderabad to give financial support to the “Imam Khwaja.” In India, the AAI was well known for encouraging women’s education and the Society presented books to female students from all over the country who passed their Degree Examinations[Sheikh Md. Din Jan, op.cit., p. 6]. Muslim ladies from Indian high society were sensitive to a discourse that opposed the offensive image of Muslim women broadcast in Western medias. In the first issue of his review, Khwaja Kamaluddin blamed the Church’s historical prejudice against women. He recalled that “it was the Council of Macon toward the end of the sixth century, and not any Mohammadan assembly, where a bishop raised the question whether a woman really was a human being, and answered the question by the negative.” [Khwaja Kamal-ud-Din, “Foreword,” MIIR, op.cit., p. 3]

In helping missions in the West, this female elite thought that it would help to strengthen their position at home[“Khwaja Kamal-ud-Din’s Appeal,” MO, op.cit., p. 7]. Progressive ideas “made in Europe” were in a way more acceptable but, at the same time, they were also suspected of having been “Christianised.” This ambiguity was well understood by the mission’s people who, speaking to an Indian audience, challenged the equation “modern = western.” For instance, when the Austrian convert Von Ehrenfels published in Hyderabad an article entitled “Muslim women in present-day Europe,” he stated that it was significant to see European countries under Islamic rule like Turkey and Albania... introducing equal rights for both sexes.” He added that “this shows clearly, that the impulse for improvement of the Muslim women’s position really was originated by the Muslim centres themselves and not borrowed from the Christian European school of thought.” [Omar Rolf Ehrenfels, “Muslim women in present-day Europe,” IC, X, 1936, pp. 471-476].

The relation of mutual interest was even more obvious in the case of the Indian diaspora which, like its Muslim coreligionists in Europe, had to face a racism which hid behind humanistic considerations. In the colonial discourse, the veil and female segregation replaced slavery to illustrate the backwardness of Islamic societies. This issue was a major argument for Christian propaganda, and several books and articles highlighted the unattractive fate of confined Muslim women. [Ellen Fleischmann, “The Impact of American Protestant Missions in Lebanon on the Construction of Female Identity, c.1860-1950,” Islam and Christian Muslim Relations, XII/4, 2002, pp. 411-426].

At the time of the foundation of the Woking Trust, a circular was issued by the Australian Government warning white women against the “utterly degrading treatment” reserved to those marrying “Muhammadans.” [White Wives of Brown Men. Letter by Sir John Rees, M.P.,” MIIR, I/8, September 1913, p. 309] Khwaja Kamaluddin took this opportunity to link the type of prejudices found in the Southern hemisphere with the misconceptions encountered in Europe. He insisted on dissociating polygamy from the tenets of Islam and spoke of the happiness of European wives in Muslim families][Polygamy a Ban” and “Interesting Debate at Cambridge on Polygamy,” MIIR, I/2, March 1913, pp. 41, 75. “White Wives of Brown Men. Outcasts in the Harem,” MIIR, I/6, July
The high proportion of European women in the congregations of the Woking and Berlin mosques helped Lahori missions to challenge the idea that the status of woman in Islam was repulsive to the Western liberal mind. [From a picture taken in the 1930s, women made up half of the Berlin Mosque's congregation; L. Günther and H.-J. Rehmer, In der Indien und Berlin, Berlin: Lotos 1999, p. 125]. Their publications aimed to dispel the idea “that Islam, as a religion, may appeal to men (because it allows polygamy) but cannot possibly appeal to any civilized, enlightened woman.” [M. Pickthall, “An English Lady’s Pilgrimage,” IC, VIII/4, October 1934, pp. 674-679 (article reviewing Lady Evelyn Cobbold, A Pilgrimage to Mecca, London: J. Murray 1934)]. In 1932, the German Muslim Society sponsored the free distribution of 5,000 copies of S. M. Abdullah’s tract on “The Position of Women in Islam.” [Ezaad Bakhsh, op. cit., p. 9. Aftert-ud-Din Ahmad, “The Status of Woman in Islam,” IR, XXI/1-2, January-February 1933, pp. 49-58].

Muslim missionaries knew how to select arguments that were particularly attractive to women; for example Khwaja Kamaluddin pointed out that when a child “dies at his very birth, he must go to heaven under Islamic teaching, but he is foredoomed to hell according to Christian principles,” and concluded “in other words heaven is our birthright under Islam.” [Khwaja Kamal-ud-din, Islam My Only Choice, op.cit., p. 19. The issue of “unbaptised children” had already been addressed by Abdullah Suhrawardy, The Sayings of Muhammad, London: A. Constable 1905, p. 28].

Conclusion: Improving the self-esteem of Muslims in and outside Europe

The activities directed from Woking and Berlin did not intend to benefit only the Muslim population of Europe but all places where Islam felt threatened. This European-made discourse found a large audience, and articles from the Islamic Review were reprinted in newspapers published in English or in vernacular languages throughout the world. The Woking and Berlin missions played a important role in centralising information from various parts of Europe and gave it an international exposure. One might take the example of the outrageous book by a French activist from the colonial lobby on “Islam and the Psychology of the Muslim” whose quotations, published in The Islamic Review, were reprinted in a South African Muslim newspaper [André Servier, L’islam et la Psychologie du Musulman, Paris: A. Challamel 1923. The English translation published in London in 1924 was reviewed by Khwaja Nazir Ahmad in IR, XII/4-5, April-May 1924, p. 170. “Arab Culture – It Is Barbarian?,” MO, II/36, 3 October 1925, pp. 10-11].

The European missions also had an impact amongst Muslim reformists such as the famous scholar Rachid Rida. [Rachid Rida was the vice-president of the Rabita al-Sharqiyya that made Lord Headley and Khwaja Kamal-ud-Din honorary members. The famous scholar seems to have borrowed some of his criticisms of protestant literature from Lahori publications; M. ‘Ajjan el-Hadid, “Le Trait d’Union Oriental,” REI, op.cit., p. 291]. In India, the Woking publications reached mainly a western educated elite. Khwaja Kamaluddin was, for instance, enthusiastically received at the Muhammadan Anglo-Oriental College of Aligarh when he went to open its Students’ Theological Society and delivered a lecture on “Islam in England with Christianity on the Wane.” [Al-Haj Khwaja Kamal-ud-Din, “IR, I/5, 27 February 1925, p. 2].

The extension of Islamic propaganda to Europe and the United States aimed to fight “at home” an evangelical zeal that received most of its political and financial support from the West. [Khwaja Kamal-ud-Din accused Churches in Africa of being particularly eager to present Islam as “a barbarian creed and a menace to civilization”; “The Modern Religious World We Live In,” MO, I/38, 17 October 1925, pp. 11-12]. On the one hand, Muslim missionaries were borrowing from Christian rhetorical tools and methods while simultaneously denouncing the Church’s insidious propaganda in Muslim lands. On the other hand, their Christian counterparts found in this new Muslim missionary activity arguments to denounce the pan-Islamic menace to Western civilization; as for example Samuel Zwemer who expressed concern about finding an article on the new mosque in Berlin in a weekly Muslim newspaper from Borneo. [Basil Mathews, op.cit., pp. 23-24]. The importance given to Ahmadyya activities in the Christian missionary literature of the time shows how seriously the success gained by the “anti-Christian arguments of this Modernist sect” [Rev. A.R. Hampson, The Mission to Moslems in Cape Town, January 1934, Cape Town, p. 9] was taken.

Despite limited resources, the Ahmad-Lahori movement played a pioneering role in establishing Islam in Western Europe. It helped to bring into contact various foreign Muslim groups – students, traders, workers, sailors, and diplomats – with the local converts, paving the way to an embryonic community feeling. Moreover, Lahori missions set up networks building the very first linkage between the various Muslim communities living in Europe, from Spain to Poland and from England to the Balkans.
INTRODUCING THE "AMMAN MESSAGE"

From the Official Website of the Amman Message

[The "Amman Message" has become an extremely valuable tool throughout the Muslim world for purposes of uniting Muslims to a common ground. The current state of affairs among Muslims the world over necessitated this timely international declaration. This declaration is consistent in word and spirit with the reformatory teachings on unity amongst Muslims proffered by Hazrat Mirza Ghulam Ahmad one hundred years ago. As such, the Lahore Ahmadiyya Islamic Society fully supports the Amman Message and is actively engaged in promoting its important message. The following introduction to the Amman Message is taken from the Official Website of the Amman Message at http://www.ammanmessage.com/]

The Amman Message started as a detailed statement released the eve of the 27th of Ramadan 1425 AH / 9th November 2004 CE by H.M. King Abdullah II bin Al-Hussein in Amman, Jordan. It sought to declare what Islam is and what it is not, and what actions represent it and what actions do not. Its goal was to clarify to the modern world the true nature of Islam and the nature of true Islam.

In order to give this statement more religious authority, H.M. King Abdullah II then sent the following three questions to 24 of the most senior religious scholars from all around the world representing all the branches and schools of Islam: (1) Who is a Muslim? (2) Is it permissible to declare someone an apostate (takfir)? (3) Who has the right to undertake issuing fatwas (legal rulings)?

Based on the fatwas provided by these great scholars (who included the Shaykh Al-Azhar; Ayatollah Sistani and Sheikh Qaradawi), in July 2005 CE, H.M. King Abdullah II convened an international Islamic conference of 200 of the world's leading Islamic scholars (Ulama) from 50 countries. In Amman, the scholars unanimously issued a ruling on three fundamental issues (which became known as the 'Three Points of the Amman Message'):

1. They specifically recognized the validity of all 8 Mathhabs (legal schools) of Sunni, Shi'a and Ibadhi Islam; of traditional Islamic Theology (Ash'arism); of Islamic Mysticism (Sufism), and of true Salafi thought, and came to a precise definition of who is a Muslim.

2. Based upon this definition they forbade takfir (declarations of apostasy) between Muslims.

3. Based upon the Mathahib they set forth the subjective and objective preconditions for the issuing of fatwas, thereby exposing ignorant and illegitimate edicts in the name of Islam.

These Three Points were then unanimously adopted by the Islamic World's political and temporal leaders at the Organization of the Islamic Conference summit at Mecca in December 2005. And over a period of one year from July 2005 to July 2006, the Three Points were also unanimously adopted by six other international Islamic scholarly assembles, culminating with the International Islamic Fiqh Academy of Jeddah, in July 2006. In total, over 500 leading Muslim scholars worldwide, as can be seen at http://ammanmessage.com/index.php?option=com_content&task=view&id=17&Itemid=31, unanimously endorsed the Amman Message and its Three Points.

This amounts to a historical, universal and unanimous religious and political consensus (ijma') of the Ummah (nation) of Islam in our day, and a consolidation of traditional, orthodox Islam. The significance of this is:

1. that it is the first time in over a thousand years that the Ummah has formally and specifically come to such a pluralistic mutual inter-recognition; and

2. that such a recognition is religiously legally binding on Muslims since the Prophet (may peace and blessings be upon him) said: My Ummah will not agree upon an error (Ibn Majah, Sunan, Kitab al-Fitan, Hadith no.4085).
This is good news not only for Muslims, for whom it provides a basis for unity and a solution to infighting, but also for non-Muslims. For the safeguarding of the legal methodologies of Islam (the Mathahib) necessarily means inherently preserving traditional Islam's internal 'checks and balances'. It thus assures balanced Islamic solutions for essential issues like human rights; women's rights; freedom of religion; legitimate jihad; good citizenship of Muslims in non-Muslim countries, and just and democratic government. It also exposes the illegitimate opinions of radical fundamentalists and terrorists from the point of view of true Islam. As George Yeo, the Foreign Minister of Singapore, declared in the 60th Session of the U.N. General Assembly (about the Amman Message): "Without this clarification, the war against terrorism would be much harder to fight."

Finally, whilst this by the Grace of God is a historical achievement, it will clearly remain only principal unless it is put into practice everywhere. For this reason, H.M. King Abdullah II is now seeking to implement it, God willing, through various pragmatic measures, including

1. inter-Islamic treaties;

2. national and international legislation using the Three Points of the Amman Message to define Islam and forbid takfir;

3. the use of publishing and the multi-media in all their aspects to spread the Amman Message;

4. instituting the teaching of the Amman Message in school curricula and university courses worldwide; and

5. making it part of the training of mosque Imams and making it included in their sermons. God says in the Holy Qur'an says:

There is no good in much of their secret conferences save (in) whosoever enjoineth charity and fairness and peace-making among the people and whoso doeth that, seeking the good pleasure of God, We shall bestow on him a vast reward. (Al- Nisa, 4:114).

(HADITH -- THE TRADITIONS)

1. Ali said,
The Messenger of Allah, peace and blessings of Allah be on him, said:

"A Muslim owes to a Muslim six (duties) to be bestowed liberally -- he should offer him salutation when he meets him, and he should accept when he invites him, and he should pray for him when he sneezes, and he should visit him when he is sick, and he should follow his bier when he dies, and he should love for him what he loves for himself." (Tr-Msh. 24 : 1.)

2. Anas said,
I heard the Messenger of Allah, peace and blessings of Allah be on him, say:

"Whomsoever it pleases that his sustenance should be made ample to him or that his life should be lengthened, let him be kind to his relatives." (B. 34 : 13.)

3. Anas reported,
The Messenger of Allah, peace and blessings of Allah be on him, said:

"Do not hate one another and do not be jealous of one another and do not boycott one another, and be servants of Allah (as) brethren, and it is not lawful for a Muslim that he should sever his relations with his brother for more than three days." (B. 78 : 57.)

4. Jarir said,
The Messenger of Allah, peace and blessings of Allah be on him, said:

"Allah has no mercy on him who is not merciful to men. (B. & M-Msh. 24 : 15.)
The main difference of beliefs between the two sections are as follows:

**Lahore Section**

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

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

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

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

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

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

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

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

9. Marriage relations with non-Ahmadis are permitted.

10. After the Holy Prophet Muhammad (peace and blessings of Allah be upon him) Wahi-e-Nabuwat has ceased, only Wahi-e-Walayat (Saintly 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 Ahmadis, and are generally known also as Ahmadis or Ahmadis of Lahore Movement.

**Qadian Section**

1. Muhammad (may peace and blessings of Allah be upon him) is khatam al-Nabiyin, 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-Ahmadis 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 youngman in his teens at the time of his noble father’s death.

12. The members of this section call themselves Ahmadis, but are generally known as Qadianis.
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“This book is among the most important single-volume studies of Islam written during the 20th century...Maulana Muhammad Ali’s masterwork should be required reading for Muslims and non-Muslims alike...remains especially useful for all those interested in Christian-Muslim relations and is indispensable to any serious student of Islam.” Anthony T. Sullivan, Center for Middle Eastern and North African Studies, University of Michigan.