

يا ايها الذين امنوا تقوا الله وكونوا مع الصادقين—القرآن

BACK TO THE QURAN

BACK TO MUHAMMAD

ARISE! ADVANCE!

This is Ahmadiyya Movement—its one message—its one mission—its one cry—its one vision—its one ideal.

BY

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THE AHMADIYYA MOVEMENT.

The Ahmadiyya movement is one of those world-forces which have moved the Islamic World from time to time and led it on to the great goal which Islam is destined to attain—one of the movements which have given a new impetus to the cause of Islam by purifying it of foreign influences. The founder of this movement was Mirza Ghulam Ahmad of Qadian, the *Mujaddid* (promised reformer) of the fourteenth century of Hejirah, who died in 1908.

The Ahmadiyya movement is a movement within Islam.

In the words of the founder of the movement "the essence of our religion is—*Lá iláh-á illalláh, Muhammad ur Rasúl ulláh*, i. e., none deserves to be served but God and Muhammad is His Apostle. And further: "Our belief which we hold in this world's life—with which by the grace of God we hope to depart from this world—is this that our Lord and Master Muhammad, the Chosen, may peace and the blessings of God be on him, is the last of the prophets and the most excellent of messengers. Through him religion was brought to perfection and the blessings were made complete by which man, following the right course, can attain to God. And

we believe, being certain in the highest degree, that the Holy Qur'án is the last of the heavenly books, and not a jot or tittle can be added to its laws and limits and orders and commandments, nor can aught be deminished from it."*

“And God speaks to His chosen ones in this *ummah* and they are dyed with the dye of the prophets but they are not actually prophets, for the Qur'án has brought to perfection the need of the law and they are only given a right understanding of the Qur'án.”§

“There is no need now to follow separately the prophethoods and books that have gone before; for the prophethood of Muhammad comprises them all... All truths that lead to God are in it, no new truth will be revealed after it nor was any truth revealed before it which is not contained in it. Hence all prophethoods come to finality in this prophethood, and so it ought to have been, for everything that has a beginning has also an end.”†

“Who sent our Holy Prophet after all the prophets so that all people may be gathered together under one flag.”‡

*Iz'ála-i-auhám, p. 137, published 1891.

§Mawahibur Rahman, pp. 66, 67, published 1903.

†Al-wasiyyat, p. 9, published 1905.

‡Haqiqat-ul-Wahy (supplement to), p. 44, published 1907.

The Ahmadiyya movement stands for freedom from mental slavery,

I have given these quotations from the writings of the founder ranging from the beginning of his career to its very close, simply to show that the Ahmadiyya movement is just like any other movement within Islam and the basis of it is laid on the finality of the prophethood of Muhammad, may peace and the blessings of God be upon him. I wish to add further that the Ahmadiyyá Movement represents Islam, so far as doctrine is concerned, the simplest and the most original phase of Islam. Islam at its origin meant allegiance to the word of God first of all but at the present day the Holy Book is relegated to the background and the Muslims seek for guidance from books of law (*fiqah*) which were compiled hundreds of years afterwards by learned men, no doubt, but which only answered the need of the day and were not meant for all ages. The service which these great men rendered to the cause of Islam in their own day is now abused as a hindrance to the progress of Islam. The Holy Qurán was revealed to answer the needs of men of all ages, and the door to understanding its import and to deduce laws from it to answer new needs of the coming ages was never shut upon men. In fact to close that door means practically to transfer allegiance from the word of God to man-made law, to seat men on the throne of Divinity. It is due to this servile attitude to the

great and the learned that the Muslim priest to-day has come to reconcile himself with the Christian idea that the realm of religion is beyond the flights of reason, that reason has no place in religion. Now such an idea is not only foreign but quite opposed to the spirit of Islam. Islam from its very birth freely appealed to reason and the Holy Qur'an again and again reproves man for not using his reasoning faculty. Why do you not think, why do you not ponder, why do you not reflect—this is the ever recurring burden of its various exhortations. The Holy Prophet himself encouraged his companions to give free vent to their reasoning power, and they were fully conscious of the great gift of reason which God had bestowed upon them and which He had allowed them to use in matters temporal as well as religious. Thus towards the close of his life, when he appointed Mu'áz, a famous companion, to the governorship of Yaman, and asked him as to how he would decide cases, he readily replied that he would resort in the first place to the Holy Qur'an, then to the *Sunnat* (practice of the Prophet) and failing to find light on the point in hand in either of these, he would use his own reason. Such was the view of the immediate disciples of the Holy Prophet as regards the free use of reason. But the prevailing idea in the Muslim world to-day is that in all religious matters we must accept the reasoning of this great man or that, as final and the result is that the Muslims who once led the world in

great ideas are now living in an abject condition of mental slavery, and their reasoning faculties are quite stunted, almost dead. "Back to the Qur'an!" is the clarion call of the Ahmadiyya; back to the pure Islam of the Holy Prophet and his companions, back to the free use of reason and to a free interpretation of the Holy Book in the light which new conditions in the world have brought about; back to the freedom which our great and learned forefathers enjoyed. In going back to these things lies the real advancement of Islam; these are not so many steps backward but steps forward, for they take the Muslims back from the darkness and mental slavery into which they have fallen, to the light and freedom which is their birth-right as Muslims.

The Ahmadiyya movement stands for a negation of priest-hood in Islam.

Every student of Islam knows that the idea of priesthood was quite unknown to Islam at its birth, yet how startling the condition we find to-day. The whole Muslim world from one end to the other groans in vain under the burden of a priesthood which is not willing to forego its merciless grasp, perish though it may along with those whom it holds under its sway. The Muslim world to-day is exactly in the same condition in which the Jews and the Christians were at the advent of Islam. The existence of priesthood

and monkery in the older religions was outright condemned in the Holy Qur'an, yet the Muslims today bow in allegiance to their *Ulema* and *Pirs* exactly in the same manner: "They have taken their doctors of law and their monks for lords besides God" (IX : 31). The message of the Ahmadiyya Movement is : Emancipate yourself from these two curses which are the greatest obstacles in the advancement of the world of Islam.



The Ahmadiyya movement stands for placing the Qur'an before all.

The purity of Islam has again been affected seriously by the over-importance which is attached in some quarters to the reports of the sayings and doings of the Holy Prophet. "Tradition," as it is generally called, no doubt, plays an important part in the religion of Islam in so far as it casts light on many of the details of the religion of Islam. It also preserves much of the history of Islam. But there is not the least doubt that "tradition" is only a secondary source ; it is after all an explanation of what is contained in the Holy Qur'an ; it has moreover the defect that it was in the main transmitted orally for a long time and has therefore undergone changes and alterations. Nor could the first or subsequent reporter be expected to transmit the very words that he heard. In most cases it was the import which he transmitted and the import would no doubt, more or less, be

affected by the state of mind and understanding capacity of the reporter. Hence it is that if "tradition" is not read under these limitations, it is likely to do more harm than good to the cause of Islam. The Ahmadiyya Movement gives to tradition its proper place, and accepts it only as a minor and secondary source of the teachings of Islam, rejecting any tradition which goes against the Holy Qur'an, however reliable may be the collection in which it is contained.

The Ahmadiyya Movement stands for a complete Qur'an.

On the basis of certain traditions, *none of which can be traced to the Holy Prophet*, it is supposed that the Holy Qur'an contains certain verses which are abrogated by others, and that there are certain verses which are abrogated only for purposes of recitation and they are therefore not met with in the pages of the Holy Book. This mistaken view has long been accepted by the commentators and traditionists, with the solitary exception of one or two individuals. The blunder has now been finally exposed by the Ahmadiyya movement which has conclusively established that the doctrine has been rejected by the Holy Qur'an itself. The doctrine of abrogation is based on the wrong conception that commandments contained in certain verses of the Holy Book are irreconcilable

with those contained in others, which amounts virtually to the admission that there are discrepancies in the Qur'án. Such a suggestion was condemnable on its very face, but what is more surprising is that this wrong conception has been entertained notwithstanding its plain denunciation by the Holy Book which says: "Do they not then meditate on the Qur'án? And if it were from any other than God, they would have found in it many a discrepancy" (IV : 82). That such a conception should find such wide spread acceptance in the face of this clear denunciation only shows how the Qur'án has been neglected on account of some popular idea gaining hold of the minds of even the learned men. Rejecting thus the doctrine of abrogation in the Holy Qur'án, the Ahmadiyya Movement stands for a complete Qur'án, in which nothing is abrogated and from which nothing has been left out.

The Ahmadiyya Movement represents the original liberal outlook of Islam.

So far as to the purity of the doctrines of Islam as represented by the Ahmadiyya Movement. I now come to the second phase of it. The movement lays emphasis on the original broad and liberal outlook of Islam which in the course of time has entirely been lost sight of. At its inception Islam was the most liberal of all the religions of the world. It laid down as one of its basic principles that prophets appeared

among every nation in the world, and a Muslim must *believe* in all those prophets. Thus do we find in the very beginning of the Holy Qur'án: "And those who believe in what is revealed to thee and what was revealed before thee" (II : 3). And again the Book calls upon the Muslims to respect the great religious leaders of every nation of the world when it says: "And there is not a nation but a warner has appeared in it" (35 : 24). Nay it even forbids speaking evil of the false deities of other people : "Do not abuse those whom they call upon beside God" (3 : 109). And it enjoins the Muslims to be the guardians of the Holy Places of every religion : "And had there not been God's (ordering the) repelling of some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which God's name is much remembered" (22 : 40). The protection of monks, cloisters and synagogues and churches was therefore one of the avowed objects of Islamic wars along with that of mosques. Now these factors must tend to make a Muslim a most forbearing and peaceful neighbour, whether as an individual or as a nation, a most useful citizen, and a most cosmopolitan resident on the earth's surface; but unfortunately the Muslims have quite forgotten these broad teachings. The Ahmadiyya Movement stands, among other things, to champion these liberal teachings of Islam.

The Ahmadiyya Movement stands for the solidarity of Islam.

This liberal attitude of Islam is represented by the Ahmadiyya Movement not only in its relations to the non-Muslim religions for whom it inculcates love and respect, but also in its relations with the various Muslim "sects," or schools of thought as they really are. It lays stress on the fact which has entirely been neglected that in Islam there are no sectarian differences worth the name, all the Muslims being one in the fundamentals of religion to whatever sect they may belong and however great may be their differences on secondary and minor points. Islam stands really for a compact nation spread all over the world, a nation agreeing entirely on the basic principles of religion. Whether a Muslim calls himself a Sunni, or a Shia, a Wahabee or an Ahmadi, they are all agreed on One God regarding whose attributes they have no essential differences, they are all agreed on One Prophet whom they all consider to be the Last of the prophets, they are all agreed on One Book, the Holy Qur'án, not differing in so much as a jot of the Holy Book. Nay they all believe in all the prophets of God, in all the Divine books, in the day of Resurrection, in the reward of good and evil. And further there is unity among them even in the practical side of religion, All the Muslim "sects" acknowledge the same five services at exactly the same times, with the same number of

rakats in each service, they have the same month of fasting, the same *zakat*, the same pilgrimage. The world cannot afford another example of a nation spread so wide over the world, with its component parts separated from each other for over thirteen hundred years when there were no means of communication, and yet agreeing in so many principles in theory as well as in practice. The narrow-minded Mulla however is blind to this unexampled agreement of the Muslim world and the minor points of difference loom large in his jaundiced eye. The result is that with such a wonderful agreement on so many points of vital importance, the Muslim world is shattered into pieces, and almost every person, every sect, every school of thought is denounced *kafir* by another. The Ahmadiyya Movement has done immense service to the solidarity of Islam by denouncing this tendency. It accepts the principle which really forms the basis of Islam that everyone is a Muslim who declares his faith in *lá iláha illalláh Muḥammadur Rasūl-ulláh*, who accepts the Divine Messengership of the Holy Prophet Muhammad by owning allegiance to the Holy Qur'an, to whatever sect or school of thought he may belong. It is the acceptance of this principle only which can again restore the wonderful solidarity of Islam before which all opposition to the holy cause is bound to vanish.

The Ahmadiyya Movement stands for the irresistible spiritual force of Islam.

Islam attained to supremacy by the irresistible spiritual force which it possessed. There was no royal convert to it, no Asoka or Constantine to lend it the resources of an empire. Whereas other great religions like Christianity or Buddhism won the world with the help of their kingly converts, Islam won the world simply by its spiritual force and made its humble converts rulers of empires. Yet so contrary to facts it has been supposed that Islam won its way in the world by the sword. The sword is a symbol of temporal power, but where was the temporal power which came to the help of Islam? The Holy Prophet was a man who possessed not a vestige of temporal power, and the fact is undeniable historically that it was his marvellous spiritual force which made Arabia, and through Arabia, the world bow before him. Yet it is true that when the sword was taken up by the enemies of Islam to annihilate it, the Muslims were allowed to fight in self-defence, and they did fight only as long as religious liberty was not established. Read Islamic history and you will see the fact writ bold in its pages that the Holy Prophet ceased to fight when the enemies of Islam laid down the sword. If he had taken up the sword for propagating Islam, why should he have laid it down before Arabia was converted to Islam?

why should he have not forced the vanquished Quraish at Mecca to accept Islam? The whole of history belies the accusation that Islam became predominant by physical force. The Ahmadiyya Movement comes as the harbinger of the good news that the spiritual force of Islam which brought about its predominance in the world at its rise is inexhaustible and that even to-day it can effect by spiritual force what it effected at first. Nay, the world is more prepared to-day for the acceptance of Islam than it was thirteen hundred years ago, because Islam is the religion of reason, and reason is appealing more and more to the world as it makes progress in knowledge. With the very limited resources at its disposal, the Ahmadiyya Association has won over hundreds of educated people in the heart of modern civilization and learning to the fold of Islam, while simplicity and rationality of its teachings is appealing to thousands, and only an increased effort on the part of the Muslims is required to bring about another revolution in the history of the world, a revolution having at its back the spiritual force of Islam but bound in the long run to bring about its temporal predominance as well. The sooner the ranks of the Ahmadiyya Movement are strengthened, the better will it be for that ultimate triumph.

The Ahmadiyya Movement stands for self-reliance.

For long have the Muslims supposed that the supremacy of Islam in the world must be brought about when the Messiah descends from above and the Mahdi joins him from below, and both ravage the world, destroying all opposition to Islam by the sword. This belief has slowly deprived them of all faith in themselves and in their own exertions. Now as regards the traditions speaking of the advent of the Mahdi, there is little in them that can be said to be authentic. Both Bukharee and Muslim, the two most reliable collections of traditions, do not accept any of these traditions. As regards the Messiah, there has again been a misconception. Some prophecies contained in reliable traditions of the Holy Prophet no doubt speak of the coming of Jesus Christ, but a too literal interpretation of prophecies has always been a source of disaster. In the first place, the Holy Qur'an which must be placed before all traditions, however reliable they may be, speaks plainly of the death of Jesus Christ. Jesus is made to say when questioned about the belief in his Divinity "I did not say to them aught save what Thou didst enjoin me with: That serve God, my Lord and your Lord; and I was witness of them so long as I was among them, but when Thou didst cause me to die, Thou wert the Watcher over them, and Thou art

witness of all things" (V: 117). Here is a clear statement that belief in the Divinity of Jesus Christ grew up among the Christians *after his death*. Now if Jesus, according to the Qur'an, is dead, he can not come back to this world. Again the Holy Qur'an declares in clear words that the work of prophethood was made complete by the Holy Prophet Muhammad and that he was the last of the prophets. "This day have I perfected for you your religion and completed My favour on you" (5: 3). "Muhammad is not the father of any of your men, but he is the apostle of God and the *last* of the prophets" (33: 40). Now Jesus Christ, being a prophet, could not come after the "last of the prophets." The Holy Qur'an being thus conclusively against the advent of Jesus Christ, the traditions speaking of his advent should have been interpreted metaphorically, not literally. But a mistake was once made and writer after writer copied it without thinking how the literal interpretation of this prophecy was opposed to the clearest dictates of the Holy Qur'an.

The metaphorical interpretation of this prophecy was made known by the founder of the Ahmadiyya movement who not only showed how it was in accordance with the plain statements of the Holy Qur'an but also how traditions and a study of the earlier scriptures led to the same conclusion. For authentic traditions contained in the Bukharae itself

give two different descriptions of the two Messiahs, the Messiah who had passed away being spoken of as having a white complexion and curled hair, and the coming Messiah being spoken of as having a brown complexion and straight hair. Furthermore, there are traditions stating that Jesus Christ was dead, one saying "if Moses and Jesus were living, they could not have but followed me," and another saying: "Jesus Christ lived for 120 years." With such overwhelming testimony for a metaphorical interpretation of the prophecy, it was, and is, wrong to give it a literal interpretation. And what was that metaphorical interpretation? That a reformer should appear among the Muslims in the spirit and power of Jesus Christ. The way was too clear for this interpretation. The earlier scriptures had made it plain. For there too prophecy spoke of the second coming of Elijah before the advent of the Messiah. But Jesus had come and Elijah had not yet returned and the Jews seemed to be in the right in rejecting Jesus as Christ because Elijah had not come back. The matter was brought to the notice of Jesus Christ and he solved the difficulty by pointing out that John the Baptist was Elijah because he came in the spirit and power of Elijah. Here was a metaphorical interpretation of prophecy which exactly suited the prophecy of Christ's own second advent, and this was made clear by the founder of the Ahmadiyya Movement, but the narrow-minded priest insists on a

literal interpretation and would not care even for what the Qur'an says.

And if the prophecy signifies the coming of one in the spirit and power of Jesus Christ, what is the underlying fact? The Jews had an idea that Christ would come as a king and restore the temporal power of the Jews, but Christ came as the symbol of the spiritual power of the Israelites. The Muslims were also destined to lose their temporal power in the world after rising to eminence, and in the prophecy of the coming of the Messiah they were told that Islam was again destined to attain to supremacy in the world, now as before, through spiritual force. Islam possesses an irresistible spiritual force but it can only be brought into work by exertion on the part of the Muslims. This cannot be done so long as their false hopes regarding the descent of the Messiah and the coming of the Mahdi with temporal power live; and the Ahmadiyya Movement kills those hopes to generate that self-reliance among the Muslims through which alone they can gain what they have lost.

The Ahmadiyya Movement stands for democracy in religion.

All the important affairs in Islam were settled by counsel. Affairs of state as well as affairs of public interest were decided by taking counsel, and the view of the majority, notwithstanding the presence of the Khalifa, was followed. Even the Holy Prophet finding the majority against his individual opinion in the matter of facing the enemy outside Medina at the battle of Uhud respected the opinion of the majority and went out of Medina, though he was personally of opinion that the Muslims should defend themselves by remaining within Medina. In the time of the earlier caliphs, not only were matters of state decided by counsel, but even matters of religion were subject to the same rule. Thus both the temporal and religious laws of the Muslims were made by the majority, but autocracy soon took the place of democracy both in state and religion. The founder of the Ahmadiyya Movement had regenerated the democratic principle. Thus when the movement gained a little strength, he at once formed an Association for the management of affairs relating to the propagation of Islam and issued written directions that when a matter was settled by the opinion of the majority of the members of the Association, it was to be deemed as final. The Ahmadiyya Movement thus follows the democratic principle even in matters of religion.

The Watchword of the Ahmadlyya Movement: —ADVANCE!

The religion of Islam brings the message of unity to a world hopelessly at disagreement. It establishes a two fold brotherhood: it establishes a brotherhood of the Muslims of the world in which the white and the black, the European, the Asiatic and the African stand on a level; it eliminates all differences of race and country, and thus brings about peace and love among the various nations of the world and minimises their political jealousies. But it also establishes a vaster brotherhood of humanity. In a saying of the Holy Prophet, the prophets of the world are spoken of as brothers, though the laws given by them may be different. This saying no doubt lays down the basis of a vast brotherhood of the whole of humanity, and when a Muslim is required to believe in every prophet of the world, he is really told to love and respect every follower of that prophet. Islam thus lays down the basis of universal love and concord in the human race and the welfare of humanity in general requires that the message of Islam should be taken to the whole world. The more Islam spreads, the greater the peace that must reign in the world and it is therefore the Muslim's duty to humanity that he should carry this noble message of peace to the farthest end of the world. The conquests of Islam are the conquests of love and peace—the name *Islam* itself indicating peace. The early Muslim were animated with this spirit. He knew how great a

blessing to the world Islam was. But the Muslims of the present day are mostly ignorant of the real message of Islam and the spirit to carry that blessing to the world no more animates them. The Ahmad-iyya Movement, while it reveals the true spirit of love and brotherhood met with in Islam, comes with that great message to the Muslim: Advance and conquer!

Not to carry the message of love and peace to humanity is a sin. It is more than a sin. Those who would not advance would be driven back. Islam which received a tribute of millions of souls from among all the nations of the world, from the Christians, the Zoroastrians, the Buddhists, the Hindus and the Confucians—Islam which practically knew no apostasy, not because the apostates were put to death, for Islam never enjoined the putting to death of apostates, but because its principles were so broad that after accepting them no one could go back to the narrowness of his first religion—that very Islam is to-day losing the allegiance of thousands of its followers. The huge propagandic efforts of Christianity are directed more against Islam than any other religion of the world, and the Muslims of the world are faced with a serious situation. In India the Muslims are faced with another serious difficulty, the difficulty of coping with the so-called "Shuddhi" movement which is an attempt to convert Muslims to Hinduism. This movement has already succeeded

in diverting the allegiance of a quarter of a lac of Muslims from the religion of Unity to the religion of idolatry. This retrogression would not have taken place if the Muslims had kept on advancing. Even now it is a mistake to remain on the defensive. Islam came in to the world to advance and conquer. Millions of people have yet to be approached and the light of Islam must be carried far and wide. The Muslims as well as the non-Muslims require to be enlightened on the principles and teachings of Islam and a huge mass of Islamic literature is required in all languages to win the great struggle that is going on hidden from the eye but whose consequences can be witnessed even by the most superficial observer. Europe and America, the two continents that are the at back of the great movement of Christianity against Islam, are hopelessly ignorant of Islam and they are directing this movement under the false impression created by the Christian missionary that they are dealing with barbarism in the shape of Islam. If we could only spread Islamic literature in these countries, and enormous literature is required for the purpose, we would be able not only to arrest the growth of the missionary movement but to deal it a death blow at the very centre of its vitality. Active propaganda is our only means of success, and and if even political power is to-day impotent without strong propaganda, it is nothing short of suicidal on the part of the Muslims to be indifferent to this powerful weapon. Such is the message of the Ah-

madiyya Movement, and every Muslim who cares for Islam is in duty bound to join the ranks of the movement to strengthen the onward movement of Islam.

The Work of the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore.

The simple Islam of the Arabian Prophet, thus freed from all shackles and purified of all overgrowth, is again on the road to advancement and conquest of the world. The Ahmadiyya Movement aims at accomplishing the great object it has set before itself by concentrating its energy on the production of Islamic literature in various languages which should meet the need of the day, the preparation of Muslim Missionaries who should be able to meet all kinds of attacks on Islam and to carry that great message of love and peace to different parts of the world, and the education of the rising generation of Muslims in the religion and history of Islam. The Ahmadiyya Anjuman-i-Ishaat-i-Islam Lahore which is an association representing the activities of the Ahmadiyya Movement has so far done the following work :—

1. FOREIGN MISSIONS.

- (a). The Working Muslim Mission which is now well-known throughout the Muslim world was the first great

tangible result of the activities of the Ahmadiyya Movement. From the centre in the heart of England has gone forth the voice of Islam to all corners of the world, and the Mission here has been instrumental in enlightening thousands of the English-reading public as to the true teachings of Islam and in bringing over to the fold of Islam hundreds of English men and women including members of the aristocracy of England and men of great literary calibre.

(b) The Berlin Muslim Mission has been established in the heart of Germany and through a quarterly periodical in the German language the truth of Islam has been made to shine on the hearts of the German people. A magnificent Mosque 45 ft. square and with golden minarets rising 95 ft. high has been built in the heart of Berlin and over fifty Germans have already come forward and embraced Islam.

(c) Trinidad (B. W. I.). The Muslims of this small island were in the grip of

Christianity until a missionary of the Ahmadiyya Anjuman Ishaat-i-Islam infused Islamic life into them. Signs of Islamic activity are now clearly witnessed here and even the Christian missionary has borne testimony to the splendid work done here by the Anjuman's missionary.

- (d) Chicago (America). A Mission was established here some years ago but had to be suspended owing to lack of funds due to the lukewarmness of the Muslims.
- (e) Java. A Mission was established here to stem the tide of the missionary propaganda which had been successful in converting thousands of the sons of Islam to the religion of the Cross. A great deal of useful work has been done for the past two years and many important books, especially those dealing with the Christian religion, have been translated into the Malay, while propagandic work is also being carried on through journals and lectures.
- (f) Useful work is being done in several countries through correspondence.

2. WORK IN INDIA.

- (a) **Attacks on Islam.** The Arya Samaj has been very active in attacking Islam, and it is only the Ahmadiyya Missionary who has been able to hold him in check on account of his knowledge of Sankrit and Hindu religious literature. Wherever there has been a controversy with the Arya Samajists the Ahmadiyya Missionary has almost invariably been in demand.
- (b) **Apostasy.** The most prominent among those who combated the Shuddhi movement were the Ahmadiyya Missionaries who in addition to being well-furnished with the weapons necessary for the combat, cheerfully faced all kinds of hardships for the love of Islam.
- (c) **Untouchability.** The work of the uplift of untouchables and raising them to a higher status so that they should stand on the same level with other communities living in this country which has been sadly neglected by the Muslims, forms now an important part of the program of

the Ahmadiyya Anjuman-i-Ishaat -i-Islam. This work is being silently pushed on, and if the necessary funds are available, the untouchable element must in the course of a decade or so almost disappear from the Punjab at least. There are seven crores of the sons of India to whom the rights of humanity are denied, and if the Muslims perform their duty to their country and their duty to their religion, these seventy millions will soon become, under the light of the Sun of Islam, respectable members of humanity.

3. LITERATURE.

- (a) To bring the Holy Qur'an to the forefront, both in missionary activity and in the life of the Muslims, is the avowed object of the Ahmadiyya Movement, and therefore the first service to the cause of Islam which the Ahmadiyya Anjuman-i-Ishaat-i-Islam Lahore has done in the direction of the production of healthy literature, is a translation of the Holy Qur'an with exhaustive commentary both in English and Urdu

languages. Over ten thousand copies of the English translation have already been circulated and they have reached almost all parts of the Muslim world and too numerous to count are the acknowledgements of benefit received from it by the Muslims themselves, while in the case of not a few non-Muslims it has been the cause of bringing them over to Islam. It is now recognised as a standard work and European writers on Islam have frequently made use of it in their writings. The Urdu translation has similarly been helpful in bringing light to many a Muslim heart in India. The English commentary of the Holy Qur'an is being translated into several other languages, viz. the Tamil and the Telugu, which are two Indian dialects of Southern India, the Malay which is spoken in Java; and lastly the Chinese. The Chinese translation of the Introduction is already going into a second edition while about a third of the Holy Book has already been rendered into Chinese.

(b) A life of the Holy Prophet is the

second great achievement of the Ahmadiyya Anjuman--i--Ishaat-i-Islam Lahore. It was published first in Urdu and then rendered into English. The English translation "Muhammad the Prophet" has already been rendered into Turkish and published in Constantinople, while a Persian translation is in the course of preparation; and Madam Valarie the authoress of a beautiful treatise on Islam has just asked for permission to render it into Italian. Permission has also been given for a Malayalam translation of the same.

- (c) Among other writings are "The Teachings of Islam", a very beautiful exposition of the Islamic teachings based on the Holy Qur'an, which drew forth words of praise from Count Tolstoi and has in fact been admired by learned men of all religions and denominations; "Muhammad and Christ"; "Islam the Religion of Humanity." "The Religion of Islam" dealing with the sources, the beliefs and the practices of Islam, and several other useful writings are in the course of preparation. In addition to this English literature, a large number

of most useful books in Urdu, Persian and Arabic have also been published. A translation of the Sahih Bukharae, the most authentic collection of traditions, is also being published in parts, while among the historical works may be mentioned a History of the Early Caliphate which is shortly expected to appear in English also.

- (d) Among the journals published by the Anjuman are the *Paigham Sulh* in Urdu, the *Light* in English, the *Moslemische Revue* in German. In addition to these, there are several others edited and published by members of the Ahmadiyya community of Lahore.
- (e). The most important part of the Anjuman's work as regards literature is however not only its production but also its free distribution. Hundreds of the copies of a valuable work like the Holy Qur'an have been distributed free of cost or at concession rates and the Holy Book is as a rule supplied at a concession rate to all students. The *Light* is also

issued at half price to students and this paper alone is being published at a loss of about Rs. 4000 annually, while another sum of Rs. 4000 is spent on the free distribution of literature. The *Moslemische Revue* published in German is also costing the Ajnuman about Rs. 3000 annually without bringing any income. Thus a sum of about Rs. 12000 is being spent annually on the free distribution of literature alone. In addition to this annual expenditure, about two thousand copies of "Muhammad the Prophet" have been supplied free of cost to libraries in England and America only during the current year.

4. EDUCATIONAL WORK.

- (a) The Ahmadiyya Anjuman-i-Ishaat-i-Islam has started a college which is yet run on a very humble scale—for the training of Missionaries. It is not a theological institution of the old type. It encourages study of comparative religion and prepares students for active missionary work. Already its students have done useful work

in the uplift of the untouchables. Several students from Java and Trinidad are receiving education in this institution and they are being prepared to do missionary work in their own countries.

- (b) The Anjuman is also keeping two High schools for the education of boys. The High School at Lahore is especially bringing up Muslim youths in such a manner that they should imbibe a true Islamic spirit at an early age. Attached to this High School is also a Boarding House for students from outside where the utmost care is taken of their comfort as well as the growth of good habits in them.

This is a very brief sketch of the service that the Ahmadiyya Movement has done to the cause of Islam. It has restored Islam to its original simplicity, liberality and solidity. It has given it an impetus forward; it has carried its message to countries to which it has not been carried since its birth; it has removed misunderstandings and misconceptions about Islam. Yet what it has done is only a drop in the ocean as compared to what has still to be done. And for the

honour of Islam I appeal to every Muslim to join the ranks of the Ahmadiyya Movement and do his bit in the cause of Islam.

MUHAMMAD ALI.