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THE
Ahmadiyya Anjuman Isha'at-i-Islam
TRACT SERIES

VOL. 2

AUGUST 1936

No. 6 & 7.

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among untouchables.**
- 2. Quarterly Balance Sheet**
- 3. Maulana Abul Kalam Azad
on the Ahmadiyya Movement**

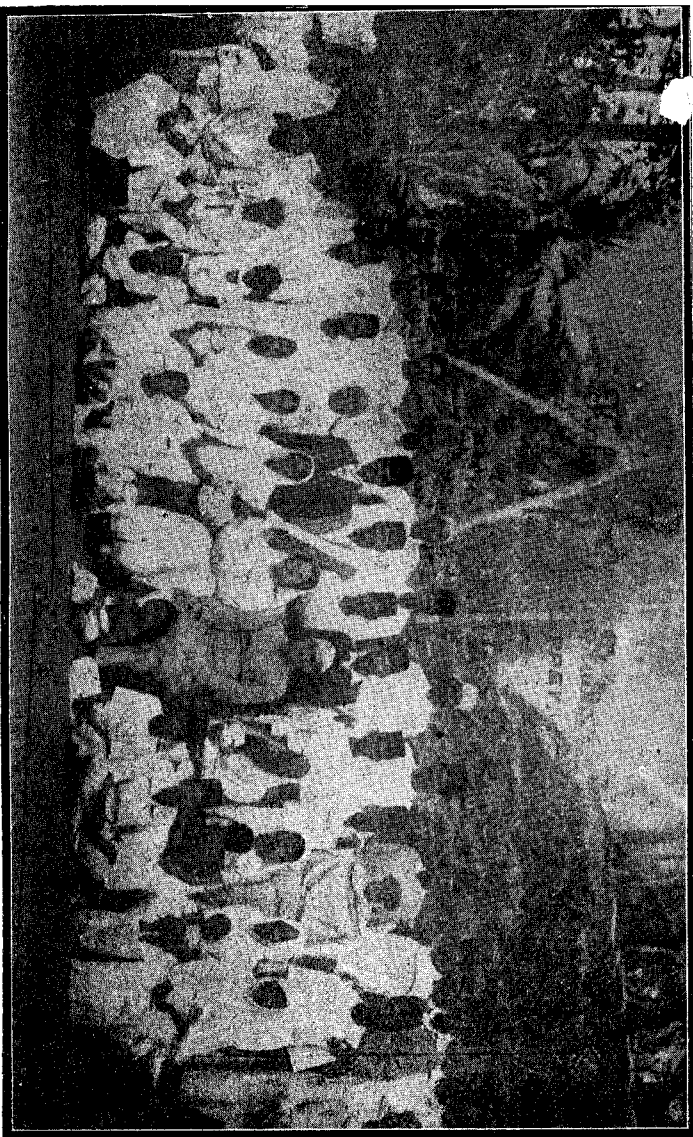
BY

MAULANA MUHAMMAD ALI, M.A., LL.B.

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*Editor:—*CH. A. HAQUE, B.Sc.

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GROUP PHOTOGRAPH OF SOME OF THE CONVERTS (ALLEPPEY).

Centre (*sitting*)—Mian Bashir Ahmad M.A., with Mrs. Arifa Bashir on his left.

DEAR BROTHER IN ISLAM,

Assalam-u-'Alaikum.— I am herewith sending you a report of our mission work among the Achhuts and a statement of accounts for period 1st May to 31st July 1936. On a perusal of this you will be able to realize both the importance of the work taken in hand and the great need which lies ahead. An appeal to make a contribution to this great work was sent to you some time ago to which no reply has been received. May I request you to reconsider this question. The Christians are in the field with enormous funds at their disposal; the Hindus and the Sikhs are making all kinds of sacrifices to keep the Achhuts within the Hindu fold. Will not the sons of Islam come forward and help us in swelling the ranks of Islam? Correspondence may be addressed to the undersigned or the Secretary, and money-orders or cheques should be made payable to the Muhasib, Ahmadiyya Anjuman Isha'at-i-Islam, Ahmadiyya Buildings, Lahore.

Yours fraternally

MUHAMMAD ALI,

President;

Ahmadiyya Anjuman Isha'at-i-Islam,
Lahore.

1. QUARTERLY REPORT OF THE AHMADIYYA ANJUMAN ISHA'AT-I-ISLAM MISSIONARY WORK AMONG UNTOUCHABLES.

The Travencore Situation.

In the report of our missionary work among the untouchables in May last it was stated that a mission had been started at Poona.

In May, however, the Travencore situation called for immediate action, and as already stated, Maulana Abdul Haq Vidyarthi who was in charge of the mission at Poona was ordered towards the end of April to proceed to Travencore and study the situation, leaving the charge of the Poona mission in the hands of his assistant, Mian Bashir Ahmad M. A. The great Ezhava Conference to be held at *Changnacherry* in the beginning of May however called for further steps, and in addition to Mr. K. L. Gauba whose expenses were paid for by Madras Muslims, Maulana Muhammad Yaqub Khan, Editor of the *Light*, was sent at the Anjuman's expense to strengthen the cause of Islam at the great Harijan Conference. Mr. Gauba and Maulana Muhammad Yaqub Khan both returned full of hope for the future of Islam in Travencore and urged immediate action on a large scale. Mr. Gauba's statement was issued with our last report. The Madras Muslims were also alive to the situation while the local Anjuman at Aleppey, the Lajnathul

Mohammediyya was making heroic efforts to meet the demand which was far beyond the means of the Travencore Muslims. In a truly Islamic spirit, the Lajna welcomed the action of the Madras Muslims and the Ahmadiyya Anjuman Ishaat Islam, Lahore, and it was decided, that all three should work in the fullest co-operation. The Madras Muslims through the noble sacrifices of Seth Jamal Muhammad and Mr. Malang Ahmad Badsha, were, in fact, chiefly responsible for financing the local Anjuman at Aleppey whose means were very limited, while our Anjuman at Lahore decided to send an able missionary and as much English literature for free supply to enquirers as was needed.

From Poona to Aleppey.

That the Muslims are generally lethargic to *tabligh* work is not only our experience but the experience of all other societies and persons who have tried to do this work. In view of the very poor response appeals to issued after the announcement of Dr. Ambedkar, our Anjuman came to the conclusion that the available funds did not allow it to open a new mission at Aleppey in addition to the one that was working at Poona, and it was therefore decided that the Poona mission be removed to Aleppey. Maulana Abdul Haq was called back to Lahore and Mian Bashir Ahmad M. A. was ordered to proceed to Aleppey. Owing to excessive rains and the outbreak of plague at Aleppey, he had to stay for a while at Madras *enroute* to Aleppey and reached there on 16th July. Fortunately for the mission work he was accompanied by his English

wife, Mrs. Arifa Bashir, who is working zealously along with her husband and whose presence has given a special impetus to mission work.

Work done at Aleppey

The Lajna welcomed both these missionaries. Lectures and tours were immediately arranged and the movement in favour of Islam received a great impetus. Reports of these meetings have appeared in the press. I take the following from the *Siyasat* Lahore, dated 30th July 1936. Under the caption.

“Sixty six people have joined the fold of Islam ”

“Important work done by Dr. Kitchlu’s nephew (Mian Bashir Ahmad) and his wife,” it writes :—

“Mian Bashir Ahmad M. A., the nephew of Kitchlu, and his wife, Arifa Bashir, have gone to Travancore for the preaching of Islam. On the 21st instant a public meeting was held at a distance of 30 miles from Aleppey, Mrs. Bashir being in the chair, at which Mian Bashir Ahmad delivered a lecture. He began by saying that while every religion upheld the standard of the brotherhood of man, it was in Islam only that this theory attained a practical shape. After some remarks from the chair seventeen Ezhavas accepted Islam, forty nine of them having embraced it earlier. The Christian missionaries are doing propaganda work in this part in full force, but the activities of the Lajnat-ul-Mohammediyya are praiseworthy, and Islam is spreading fast here on account of its heroic efforts. Fifty more families are expected to join Islam in the next two weeks.”

The following appeared in the *Inqilab*, dated 31st July, under the signature of T. M. Mohammed, Secretary Lajnat-ul-Mohammediyya:

“It is the good fortune of Travancore Muslims that in these days Mian Bashir Ahmad M. A. and his wife Arifa Bashir have come here for the propagation of Islam. They are both highly educated and extremely well-behaved. The truth is that it is only missioneries of this type that we need here. Not only Muslims but even Hindus and Christians when they meet them are greatly impressed by their good manners. This is the reason that though it is barely seven days that they came here, yet all people of the town and its neighbourhood are one in praising them.

Mian Bashir Ahmad M. A. is Dr. Kitchlew's sister's son. In the Non-cooperation days he was for some time the president of the Purnea Congress Committee. He was then only sixteen years old. He did Congress work for five years and then took to his studies again. Last year he worked as a Professor of English in the Edward's College Peshawar, and the staff and the students were much pleased with him. This service he gave up on the insistence of his wife and took to the work of the propagation of Islam. They both wear *khaddar*.

“He reached here on Thursday evening and his first speech was delivered in Urdu after the Juma prayers. On Sunday the 19th July, a public meeting was held, Mr. Narain Pillai being in the chair. The audience was

about five thousands. Such a successful meeting has not been held in Aleppey before this. Mian Bashir Ahmad and his wife both addressed the meeting in English."

Situation calls for immediate help in money as well as literature.

The following two extracts are taken from a letter of T. M. Mohammad Secretary of the Lajna to Malang Ahmad Badsha, copy of which was sent to the Joint-Secretary Ahmadiyya Anjuman Isha'at-i-Islam Lahore :

"Hundreds of thousands of families are expressing their readiness to embrace Islam, in case we provide them with mosques and at least sufficient number of religious schools. The construction of mosques in some places has become a problem. A plot of 18 cents of land was bequeathed for the construction of a mosque by a new brother in Islam, and our Cochin friends have undertaken to construct a mosque on that site with a small religious school attached to it. If there are persons to follow their example, we are sure that in the nearest future a considerable portion of the highly educated non-Muslims, including Christians and caste-Hindus, will come under the fold of Islam."

"The demand for Islamic literature is so great that we do not know how far we will be able to despatch them to the satisfaction of all applicants. As our funds are limited and the field vast, I do not know how far we will be able to cope with the situation in the face of the universally affected spirit of conversion among all castes of people."

Literature supplied by our Anjuman,

Since Dr. Ambedkar's statement the following free tract literature has been published by our Anjuman :

1. Islamic Brotherhood	40 pages	English	5000	copies
2. " "	64 "	Hindi	5000	" "
3. The Founder of Sikhism	30 "	English	2000	" "
4. Achhut Udhar	24 "	Hindi	5000	" "
5. Islam's Great Opportunity	20 "	English	6000	" "
6. The Depressed Classes and Poona Muslim Mission	28 "	English	5000	" "
7.	28 "	Urdu	5000	" "

That gives a total of 33,000 tracts in all, extending over 33 pages on an average. In addition to this tract literature, 50 copies of the English Translation of the Holy Quran and 25 copies of the Teachings of Islam have been sent free to Achhut leaders.

The following books have further been despatched to Mian Bashir Ahmad for free distribution :

Translation of the Holy Quran	...	7	copies
Teachings of Islam	...	2	" "
The Religion of Islam	...	5	" "
Mohammad the Prophet	...	12	" "
Prophet of Islam	...	200	" "
Islam the Religion of Humanity	...	200	" "
Muslim Catechism	...	20	" "
Islam's contribution to the peace of the world	...	100	" "

In fact, literature is the first demand in work among the Achhuts while the question of mosques comes next and is equally important.

It may be added that no new additions have been made in the Punjab to the 94 conversions of the last quarter.

(Sd.) MOHD. DIN JAN,
Hony. General Secretary.

2. THE AHMADIYYA ANJUMAN ISHA'AT ISLAM

"Achhut Fund."

Quarterly Balance Sheet

FROM 1-5-36 TO 31-7-36.

Income.	Expenditure.
By advances till 30th April 1936 ... 873-0-0	POONA AND ALEPPEY MISSION. Salaries ... 773-3-6 Mission House rent and contingencies... 107-8-9 Literature ... 474-13-0 Tr. Expenses ... 266-11-0 To wrongly credit ... 5-0-0 Total ... 1627-4-3
By cash balance on 1st May 1936 ... 46-14-3	
Donations ... 1,924-2-0	
By debt from Masjid Funds of the Anju- man ... 240-0-0	
	PUNJAB MISSION. Salaries ... 118-0-0 Tr. Expenses ... 188-14-0 Literature ... 47-12-0 Total ... 354-10-0
	Grand total ... 1981-14-3 To advances ... 855-6-0 Cash in hand on 31-7-36 ... 246-12-0
3,084-0-3	3,084-0-3

(Sd.) MOHD. DIN JAN,
Hony. General Secretary.

(Sd.) AZIZ BAKHSH,
Financial Secretary.

MAULANA ABUL KALAM AZAD

on

The Ahmadiyya Movement.

Maulana Abul Kalam Azad has been drawn by a correspondent of the *Zamindar* into the controversy at present raging in the Muslim world as to the nature of the claims of the founder of the Ahmadiyya Movement and the rights of the Ahmadiyya communities to claim a position within Islam. Both these matters are set at rest by the Maulana in the very first passage of his first letter to the said correspondent which runs thus :

“ You enquire that of the two Ahmadi groups which one follows the true path, the Qadian group, or the Lahore one? In my opinion neither is on the true and right path, but the Qadian section has gone too far in its *ghuluww*, so far so that the very fundamentals of Islam have been shaken; for instance its belief that for faith and salvation the known and admitted doctrines of Islam are not now sufficient and that it is essential to believe in the Mirza Sahib of Qadian. But the Lahore group denies this *ghuluww*; it neither confesses a faith in the prophethood of the Mirza Sahib, nor does it add any new condition to the conditions of faith; where it has stumbled is in the misplaced belief which it has created for the Mirza Sahib.”

In this passage Maulana Abul Kalam has made clear three points; *viz.*, 1. The position which the Mirza Sahib claimed for himself; 2. Whether the Qadian group is outside or inside the pale of Islam; and 3. The position of the Lahore group.

Let us consider first the position of the Mirza Sahib in the light of what the Maulana has said. In ascribing *ghuluww* to the Qadianis, the Maulana has in fact made it clear that the Mirza Sahib never claimed prophethood for himself, for a *ghali* is one who ascribes a position to its leader higher than that which he claims for himself. For example, the Christians are guilty of *ghuluww* when they ascribe to Jesus Christ a claim to Godhead because he never claimed Godhead for himself. Hence the Qadianis can be said to be guilty of *ghuluww* only if they ascribe to Mirza Sahib a claim which he never made for himself.

The conclusion which I have drawn above from Maulana Abul Kalam's letter is further corroborated by two of his earlier writings on the subject. The first of these is a passage which occurs in the Maulana's well-known book called the *Tadhkira* which was published in 1919. Writing about Sayyid Muhammad of Jaunpur who claimed to be the Mahdi, the Maulana says :

“The affair of the Sayyid of whom we are speaking is full of wonder, and various sorts of claims and absurd sayings have been attributed to him. What the followers of a person say need not be paid attention to, for whom-ever a people take for their religious leader they would raise him to no less a dignity than that of Godhead, and if they are very careful they would not keep him below the position of a prophet. But some recent writers have written things which at first sight cause perturbation. Shah Abdul Haq, the *Muhaddath* of Delhi writes :

“According to Sayyid Muhammad of Jaunpur, every

perfection possessed by the Holy Prophet Muhammad was also possessed by Sayyid Muhammad, the only difference being that there it was in *asalat* (possessed originally) and here it was by *tab 'iyyat* (attained by following), and by following the Holy Prophet he attained to such a place that he became like the Prophet.'

“Reading these words of Shah Sahib, it occurred to me that in our own days a big section of the followers of the Mirza Sahib of Qadian entertains an exactly similar belief about the Mirza Sahib and lays the foundation of all its *ghuluww* (exceeding the bounds) and *ighraq* (exaggeration) on this difference of *asalat* (possessing originally) and *tab 'iyyat* (attaining by following).”

(*Tadhkira*, pp. 30, 31).

Here the Maulana states that the followers of Sayyid Muhammad and a great section of the followers of the Mirza Sahib have fallen into the same error and have been guilty of exaggerating the claims of their respective leaders. Evidently he is referring here to the Qadianis and considers them to be guilty of *ghuluww*, *i.e.*, exaggerating the claims of the Mirza Sahib and attributing to him what he never claimed. Thus attributing the claim to prophethood to Mirza Sahib is *ghuluww* on the part of the Qadianis; in other words the Mirza Sahib did not claim prophethood.

As regards the second writing of the Maulana which exonerates the Mirza Sahib of laying claim to prophethood, it is really a fatwa given by him when extracts dealing with alleged claim to prophethood taken from his different

writings were placed before the Maulana. These extracts were sent to him by me personally, and he returned those papers with the following words: "He is a *mu'awwil* (one who explains a word as conveying a significance quite different from its ordinary significance) and a *mu'awwil* is by unanimous decision not a *kafir*." *

This shows that after reading all the writings of the Mirza Sahib on the question of his alleged claim to prophethood, Maulana Abul Kalam came to the conclusion that he never laid claim to prophethood and explained his use of the word prophet as conveying a different significance from the ordinarily received one.

Thus Maulana Abul Kalam's letters to the correspondent of the *Zamindar* settle at least one question, *viz.* that the Mirza Sahib was not a claimant to prophethood and that he was a Muslim and not a *Kafir*.

We will now take the second question whether the Maulana looks upon the Qadianis as Muslims or Kafirs. The Maulana considers them to be guilty of *ghuluww* (exaggeration and exceeding the right limits), but at the same time he considers them to be Muslims—Muslims who have strayed away from the right path. That is all that one Muslim can say about another. Their error is very great, and it shakes the very foundations of Islam, says the Maulana, but he has not been carried away by the senseless

*I am writing this from memory and the original is in my papers at Lahore. But there is not the least doubt in my mind as to the words quoted being in their essence the Maulana's.

agitation to expel this or that group from the pale of Islam. It is the Holy Prophet's verdict that they are Muslims—yes erring Muslims—but Muslims all the same. For does not the Holy Prophet say:

“Whoever says prayers as we do, and faces our Qibla and eats our *dhabihah*,—this one is surely a Muslim and for him is the covenant of Allah and the covenant of the Apostle of Allah, so do not violate the covenant of Allah” (Bukhari, 8 : 28). And on a certain occasion when a man abused the Holy Prophet in his face, and the Holy Prophet would not allow any harm to be done to him because, he said, “perhaps he said prayers,” Khalid remarked: “How many people there are who say prayers, yet there is on their lips what is not in their hearts.” But the Holy Prophet rebuked him, saying: “I am not commanded to pierce the hearts of the people or to break open their secret thoughts” (Bukhari, 65 : 63).*

The Maulana is thus a noble exception to the Ulama of the present day who care neither for the Holy Quran which says: “And do not say to him who offers you the salutation of Islam, Thou art not a believer” (The Holy Quran, 4 : 94); nor yet for the Holy Prophet who clearly commanded that the covenant of God shall not be broken by calling a man a Kafir who said prayers as the Muslims do. The Qadianis are undoubtedly shaking the very foundations of Islam by attributing prophethood to the Mujaddid of this century and by denouncing four hundred millions of Muslims as Kafirs because they do not believe

انبي لم اؤمر ان انقب قلوب الناس او اشق بطونهم

in the prophethood of the Mirza Sahib, but with all those grievous errors they are Muslims, just as the Shias are Muslims though they abuse the companions of the Holy Prophet and denounce them as hypocrites, and just as so many other extremist sects are Muslims though they raise their leaders to the dignity of Godhead or the dignity of prophethood.

I now come to the third question, the Lahore section of the followers of Hazrat Mirza Ghulam Ahmad of Qadian, or the Ahmadiyyas as they are now generally called as distinguished from the Qadianis. Maulana Abul Kalam has, here too, set at rest one question, *viz.*, that the Ahmadiyyas do not believe in the prophethood of the Mirza Sahib, nor do they add any condition to the accepted conditions of the faith of Islam. This clearing of the position of the Ahmadis in Islam is also an important contribution to sane criticism in the Muslim camp, for sanity is a thing which is so rare among the Ulama, even among the general Muslim public, when they have to deal with Ahmadiyyas. The other day, Mufti Kifayatullah, the head of the Jamiat-ul-Ulama of Delhi, committed the mad act of denouncing the Lahore Ahmadis as Kafirs because, he said, "they believed in the prophethood of Mirza Sahib," and this inspite of the fact that we have been carrying on an incessant war against the Qadianis regarding their belief in the prophethood of the Mirza Sahib and their denunciation of the forty crores of Muslims as Kafirs.

While I am sincerely thankful to Maulana Abul Kalam for definitely and clearly upholding the truth in these

Three matters, that the Mirza Sahib never claimed to be a prophet, that the Qadianis in spite of their grievous errors are Muslims, and that the Ahmadiyyas deny the prophethood of the Mirza Sahib and accept him only as a Mujaddid, adding nothing to the accepted doctrines of the faith of Islam, I must say that the Maulana has not been fully just to us. He has every right to say that we are not on the true path, for to differ with others is the Muslim's birth-right; the Maulana has a right to differ with us and we have a right to differ with the Maulana. But when he says that we have "stumbled" in a "misplaced belief which we have created for the Mirza Sahib," he is not just to us. We have created no belief for the Mirza Sahib but accept only what the Quran and the Hadith say. For what is our belief regarding the Mirza Sahib? We accept him as a Mujaddid and we accept him as fulfilling the prophecies relating to the advent of the Messiah among the Muslims. And the coming of Mujaddids and the advent of a Messiah are both based on Hadith.

As regards the first point, the Maulana was undoubtedly misunderstood as denying the coming of *Mujaddids* when his two letters to the correspondent of the *Zamindar* appeared in the press. But the writer of *Tadhkira* who describes the *Mujaddid* as the centre of all hopes in the triumph of Islam could not deny the coming of *Mujaddids*. His words were surely strong, but he has tried to explain them away in a later statement, and whether we accept or reject his explanation, we have no right to ascribe to him denial of the coming of *Mujaddids* now that he has re-affirmed his faith in their advent in the clearest words.

His real views on this point are met with in his famous writing, the *Tadhkira* :

“These perfect ones are given the name of *muhaddath* in the hadith of Bukhari, and in them, too, is fulfilled the hadith relating to the appearance of Mujaddid, which has been narrated through various channels, and about whose genuineness, therefore, no doubt can be entertained” (p. 94).

“And these are the clear and manifest characteristics of the place of *tajdid* (the position of the Mujaddid), the vicegerency of prophethood, about which I have again and again said that the highest of heads must bow there.” (p. 140).

Now when it is accepted that the Mujaddids must come, and the Hadith says that the commencement of every century of Hijra shall see the appearance of a Mujaddid, I fail to see how our belief about the Mirza Sahib being a Mujaddid of the fourteenth century is “misplaced” when there is no one to claim that office, nor has any one else been unanimously accepted as the Mujaddid. In accepting Hazrat Mirza Ghulam Ahmad as the Mujaddid of the fourteenth century we have bowed only before the Hadith of the Holy Prophet. One of the two positions must be accepted; either the hadith relating to the appearance of the Mujaddid is not genuine, which view is however strongly rejected by Maulana Abul Kalam Azad, or Hazrat Mirza Ghulam Ahmad is the Mujaddid of the 14th century, for there is neither another claimant, nor

has the Muslim world unanimously declared another man to be the Mujaddid of this century.

Now there remains only one point. Have we created any new belief in accepting the Founder of the Ahmadiyya Movement as the Messiah that was to come among the Muslims? Happily Maulana Abul Kalam Azad, whose letters in the *Zamindar* raised apprehension in some minds that he was denying the hadith speaking of the advent of Messiah, has cleared his position in a later statement, and we are glad that he accepts the hadith. I am further certain that, like us, the Maulana also believes in the death of Jesus Christ. Now the position is this: The Messiah must come as the Hadith says, but Jesus Christ cannot be that Messiah because he died long ago. There is then no escaping the conclusion that the Messiah that is to come among the Muslims must be Mujaddid of this *umma*. We accept Mirza Ghulam Ahmad to be that Mujaddid. We have created no new belief. Here again we bow our head before the Hadith of the Holy Prophet. What are our arguments for accepting him as such is a different question which cannot be discussed here. The Maulana has a right to say that Mirza Ghulam Ahmad is not the Mujaddid and the Messiah, and that we have made a mistake in fixing our choice, just as we have the right to say that the Maulana is making a mistake in rejecting him, but two conclusions are inevitable: There must be a Mujaddid of this century and only a Mujaddid can be the Promised Messiah.

How to Help

Should our aims and objects appeal to you as worthy of your moral and material support, I would suggest some ways to help to forward this cause of Islam which is common to us all and, I am sure, dear to us all:—

1. Earmark a percentage of your income as monthly subscription.
2. Specify a fixed portion of your Zakat for this cause.
3. Transfer the amount of interest on your bank deposits, not permissible for personal use, to the propagation of Islam.
4. Send a donation for any of the objects which you approve.
5. Send an order for our literature for your own use or for presentation to non-Muslims.
6. Help us in the free distribution of Translation of the Holy Quran and other Islamic literature—cheap edition costs only Rs. 2-8a.
7. Subscribe to our periodicals. *The Light* and *The Young Islam* are particularly recommended.
8. Commend the cause we stand for, in your sphere of influence.

Remittances may please be addressed to Financial Secretary, Ahmadiyya Anjuman-i-Isha'at-i-Islam, Ahmadiyya Buildings, Lahore, and correspondence to Secretary or President.

THE AHMADIYYA ANJUMAN ISHA'AT-IL-ISLAM

Headquarters:—Ahmadiyya Buildings, Lahore (India)

Registered Act XXI of 1860 | Budget ... Rs. 2,35,000

IDEALS

1. Service of Islam.
2. Unity of Islam.
3. Defence and Propagation of Islam.

WORK

1. Establishing Islamic Missions.
2. Preparing Muslim Missionaries.
3. Translating Holy Quran.
4. Preparing Islamic Literature.

OUR BELIEFS.

1. We believe in the finality of prophethood in Muhammad. In the words of the Founder of the Ahmadiyya Movement "No prophet, old or new, will come after our Holy Prophet"; "The man who denies the finality of prophethood must be considered as having no faith in, and outside the pale of Islam."

2. We believe the Holy Quran to be the final and perfect Book of God, no portion of which has ever been or shall ever be abrogated.

3. We look upon every one as a Muslim who professes faith in the *kalima*, *Law ilah ill-Allah Muhammad ur Rasul ullah*, to whatever sect or school of thought in Islam he may belong.

4. We accept Hazrat Mirza Ghulam Ahmad of Qadian, the founder of the Ahmadiyya Movement, as the *Mujaddid* of the 14th century, and we affirm that he never claimed to be a prophet, as he himself writes: "I lay no claim to prophethood, but claim only to be a *Muhaddath*" (a non-prophet to whom God speaks); "I am not a claimant to prophethood; on the other hand, I regard such a claimant as outside the pale of Islam;" "They have devised a lie against me who say that I claim to be a prophet."

NOTE:—The doctrines held by the Qadian section that the founder of the Movement is a prophet and that all non-Ahmadis are *kafirs*, have been repeatedly refuted by us.

ISLAMIC LITERATURE

BY

Maulana Muhammad Ali, M.A., LL.B.

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