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THE AHMADIYYA ANJUMAN ISHA'AT-I-ISLAM

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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 the 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*, *La 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.

OUR ACTIVITIES

I. Islamic Literature

1. The Holy Quran has been translated into three European languages: English, Dutch and German. Nearly 35,000 copies of the English Translation and 5,000 copies of the Dutch Translation have already been printed. The German Translation is complete and is awaiting publication.

2. About 10,000 copies of the English Translation have been supplied free of all charges to different libraries of Europe and America and the ships libraries and to college students and libraries in India.

3. There are two editions of the life of the Holy Prophet, nearly three thousand copies of the larger edition and about twelve thousand copies of the smaller one have already been distributed free, and the demand among non-Muslims for both of these is very great. While the larger work has been translated into Dutch, Turkish, Bengali and Hindi languages, the smaller one has seen the light of day in ten other languages.

4. Books on the teachings of Islam dealing with all phases and aspects have been printed and distributed free in thousands. Only one book, "Islam, the Religion of Humanity," which has been translated into eleven languages has been distributed free to the extent of

30,000 copies, while 4,000 copies of a still bigger book, "Teachings of Islam", have been similarly given away.

5. Tract literature on Islam is published and distributed free in thousands monthly and all sorts of religious questions are dealt with in it.

6. Islamic literature to meet the needs of the present generation is being produced on a very large scale and all objections against Islam are promptly dealt with in the periodicals and book literature of this Anjuman. A comprehensive book, dealing with the sources, principles, and practices of Islam, has been added in 1936, and it has earned the praise of almost all leading Muslims.

7. Literature of this Anjuman has been translated into the following languages:

a. Thirteen Indian languages—Gurmukhi, Hindi, Tamil, Telugu, Malyalam, Kanarese, Marhatti, Gujrati, Sindhi, Bengali, Khasi, Pushto, and Kashmiri.

b. Fourteen languages of other countries—English, Dutch, German, Albanian, Arabic, Chinese, Malay, Javanese, Hungarian, Italian, French, Persian, Siamese, Swahili.

7. The following periodicals are published:—

a English—Light, Young Islam, Tract series.

b Urdu—Paigham Sulh.

c German—The Moslemische Revue.

d Albanian—Drita.

e Javanese—Muslim.

f Dutch—Assalam

II. Missions

1. The Woking Muslim Mission which was run till 1930 under the supervision of the Anjuman is now under a separate Trust.

2. A mission is maintained at Berlin in Germany since 1923. Here a mosque has been built at an expense of about Rs. 150,000, and a quarterly magazine is being published free. Over a hundred Germans have already joined the faith. The mission costs the Anjuman Rs. 15,000 annually.

3. Another mission is being maintained at Vienna, under the supervision of a convert to Islam, Baron Omar Ehrenfelse.

4. A third mission is being maintained in Java and Sumatra and it has been working there for the past twelve years. The activities of this mission are so great that it has not only filled Java and Sumatra with Islamic literature but has also rendered the same into the official language which is Dutch, the translation of the Holy Quran into Dutch being one of the great achievements of this mission.

5. A mission is also being maintained in Fiji to counteract the anti-Islamic propaganda of the Arya Samaj there.

6. The Spain Mission, for which a separate fund is being raised for the past three years, would be established as soon as that country settles down in peace.

7, The establishment of a mission in Albania would be arranged as soon as the Albanian students now being prepared as missionaries by the Anjuman are ready for the work.

8. Missions have from time to time been established in different places for the conversion of the untouchables. Three thousand *Chuhras* were converted in Muzaffargarh district some years ago, about a thousand in D.G. Khan, while work is being still carried on among *Sansis* and other tribes.

9. In January this year a mission was opened at Poona for work among untouchables, but after several months work it was transferred to Travancore which is now the most important centre of work among untouchables. Our Missionary in Travancore is carrying on work there in full co-operation with the local Anjuman at Aleppey. Hundreds of people, including some of the most well-known leaders, have already embraced Islam.

III. Other Activities

1. Two High Schools have been established, one at Lahore, and another at Baddomalhi in the Sialkot district. Both have Boarding Houses attached to them. Both the School and Boarding House buildings have been constructed by the Anjuman. The number of students on the rolls of these schools is about 700 while there are thirty boarders.

2. Classes are also maintained for preparing *muballighs* (missionaries). Of the missionaries trained

here, besides those working in India, one is working in Trinidad and another in Fiji. Students from other countries are also receiving education here.

3. A fund is maintained for the care of orphans and widows and about Rs. 1,500 are spent annually under this head.

4. There is another fund to help Muslim boys in straitened circumstances to get higher education or qualify themselves for some vocation in life. About ten thousand rupees have been spent under this head up to this time.

5. The Anjuman also maintains a hostel in Lahore for Muslim students coming from outside.

Our Branches

Besides having branches throughout India, we have our members or branches in the following countries:—

Asiatic countries—Turkey, Iraq, Iran, China, Syria, Siam, Ceylone, Java, Sumatra, Fiji, Philippine Islands, Federated Malay States, Persian Gulf.

European Countries:—England, Germany, France, Albania.

African Countries:—Sierra Leone, Nigeria, Gambia, Tunis, East Africa, Egypt.

American Countries:—British Guiana (S. A.), United States of America, Trinidad.

WHAT DISTINGUISHED MUSLIMS SAY ABOUT US

(1) **Mr. Muhammad Marmaduke Pickthall** :—

“Probably no man living has done longer or more valuable service for the cause of Islamic revival than Maulana Muhammad Ali of Lahore. His literary works, with those of the late Khwaja Kamal-ud-Din, have given fame and distinction to the Ahmadiyya movement.”

(Islamic Culture, Oct. 1936)

(2) **Sheikh Sir Abdul Qadir**, Member India Council, London :-

“The Ahmadiyya Anjuman Isha‘at-i-Islam has for a long time been rendering yeoman service to the cause of the propagation of Islam. The President of the Anjuman, Maulana Muhammad Ali, has put the whole English speaking world under a debt of obligation by his translation of the Holy Quran into English. He is a man with a genuine deep love for Islam and for his selfless and devoted services he is held in high esteem by the Musalmans, irrespective of sect or school. I pray that the Anjuman’s labours may be crowned with success.”

(The Light, Dec. 24, 1932).

(3) **Maulana Abdul Majid Qarshi**, Editor, *Iman*, Patti, organizer of the “Sirat Movement”

“The Ahmadiyya Anjuman Isha‘at-i-Islam’s achievements in the field of propagation of Islam are undoubtedly stupendous which have won for the Anjuman a golden

page in the history of mankind. In erecting a Mosque in Berlin, in its activities at Woking, in the English and German Translations of the Quran, this Anjuman has created for the world of Islam a huge treasure of which the coming generations of Islam will feel proud and which they will jealously guard.

“A still greater achievement of this Anjuman consists in its vigorous protest against those who are endeavouring to set up a rival prophethood to that of the Holy Prophet Muhammad. Even if all the other services of this Anjuman are put aside, the one great service which they have rendered to Islam in loudly proclaiming that they do not regard Mirza Ghulam Ahmad Sahib of Qadian as Prophet is enough to make one’s head bow to them.

“Whether people may join the Ahmadiyya Movement or not, of one thing I am thoroughly convinced. The great and glorious example of the Ahmadiyya Anjuman Isha‘at Islam, Lahore, is bound to arouse and awaken some day the whole of the Muslim community. Even if, like the tiny match-stick that sets a huge pile of wood ablaze and loses itself, the Anjuman should cease to exist, it will be a glorious end.”

(The Light, Dec. 24, 1932).

**Syed Abdul Qadir, M. A., Professor Islamia College,
Lahore :—**

“It can be said without fear of contradiction that the missionary and literary services of the Ahmadiyya Anjuman Isha‘at Islam, Lahore, are reminiscent of the

zeal and devotion of the Muslims of the palmy days of Islam. Just now, the missions of this Anjuman are working enthusiastically in London and Berlin and have carried the light of Islam to many a home overcast with darkness. My only regret is that for shortness of funds, the Anjuman cannot extend its activities to other countries. If like the self-sacrificing members of this Anjuman, all Muslim brethren should strengthen the hands of the Anjuman with their financial support, the day is not far off when the dark and dismal continent of the West may become resplendent with the light of Islam.

“The late Mirza Ghulam Ahmad of Qadian, in his life-time, converted Qadian into a veritable Greece of the East. Springs of Knowledge burst from there and flooded the whole country. It seems, however, all those, springs have dried up with his death. For years I have come across no publication of any importance from there which might be presented with any pride to the Islamic or non-Islamic world. Thank God, however, some of the plants of the garden of the late Mirza Sahib are still surviving in Lahore and are doing yeoman service to the cause of Islam by their publications.....the Lahore branch of the Ahmaddiya movement has greatly benefitted the Musalmans, by their literary productions and thanks to their labours, interest in Islam has been aroused in good many towns of Europe and America.”

(*The Light*, Dec. 24, 1932),

Dr. Khalifa Shuja-ud-Din, M.A., LL.D., Lahore :—

“I have a knowledge of this Anjuman’s activities

for good many years past. I was much pleased to learn from the tract containing the Anjuman's beliefs and services that in respect of Divine Unity and the Holy Prophet's prophethood, there is no difference whatsoever between the members of this Anjuman and the general body of Musalmans. Almighty may bless the activities of the Anjuman."

(*The Light*, Dec. 24, 1932).

Maulana Abdul Majid, Editor, *The Sach* :—

"The Head of your community (Maulana Muhammad Ali) and Khawaja Kamal-ud-Din deserve congratulations for devoting their lives to this mission. Notwithstanding our differences on such points as the birth, death and reappearance of Jesus, it will be highly unjust not to applaud the zeal, devotion and steadfastness with which your society is serving the cause of Islam. In fact, I have often envied all this."

(*The Light*, Dec. 24, 1932).

Syed Kashfi Shah Nizami, Rangoon :—

"The Western world was overcast with dark clouds of disbelief. Your Anjuman rose from Lahore and took the message of *La ilaha illallah Muhammad ur Rasulullah* to the centres of the West, delivered the message of life to those wallowing in disbelief and sowed the seed of Islam in those lands.

"Don't worry about what other Muslims do or say. Do your duty and do it with added vigour. God Almighty sees your work and He is standing by you."

(*The Light* Dec. 24, 1932).

Maulana Abdul Majeed Salik, Editor, *Inqilab*, Lahore :—

“Every fair-minded Musalman cannot but acknowledge the great service the Ahmadiyya Anjuman Isha'at-i-Islam has rendered in removing misunderstandings against Islam and the Holy Prophet, both in India and abroad, as well as in stemming the tide of apostasy and in the propagation of Islam.

The President of this Anjuman, Maulana Muhammad Ali, is an embodiment of learning, dignity of demeanour and trustworthiness. He takes a sincere part in every movement affecting the welfare of the Muslim Community.”

(The Light, Dec. 24, 1932).

Mr. Khalid Shelderake, England :—

“With regard to your own movement and organisation have nothing but unstinted praise to bestow upon it. You have awakened the Muslims to a sense of responsibility, and the translation of the Holy Quran by Maulana Muhammad Ali has been of the greatest possible service.”

(Letter, Feb. 26, 1926).

“I feel personally that a properly organised Islamic Mission controlled by your Anjuman from Lahore could accomplish wonders. I would work shoulder to shoulder with men whom you would send.”

(Oct. 2, 1929).

“Here I come to the question of literature. You cannot imagine how you helped us. We have no funds for publication and I can assure you that your booklets have been of immense service.”

(Oct. 2, 1929)

Alim-ud-Din Ahmad B.A.,B.L. :—

“The Ahmadiyya Movement Lahore ought to be an object of homage and veneration to every Muslim. The many-sided activities of this movement have not remained confined to India, but have extended as far as Europe.”
(*The Light*, Aug., 1936)

Muslim Outlook dated Feb. 4, 1925.

“It is an evident proof of the sincerity and selflessness of the workers of this Anjuman, working in the west, that they, avoiding the sectarian discussions, propagate the Islam advocated by the Holy Quran. As a matter of fact, this Anjuman is rendering such a valuable service to the cause of Islam, that many other associations have not even dreamt of.”

Mushir Hussain, Banganpalle:—

“To me the difference between an Ahmadi and non-Ahmadi is this— the former is a Muslim, out with his sleeves tucked up to propagate Islam far and wide, and the latter is an on-looker, a shirker of his duty to Islam.”
(*The Light*, Oct 1, 1933)

Anwar Hussain, Cuttack:--

I request my non-Ahmadi brethren (for I am not an Ahmadi) to lend a helping hand to the Lahore Ahmadiyya Anjuman Isha'at Isalm, if they want to glorify God and to make Islam a living force on the earth..... Let us back the section for its sincerity of purpose, simplicity of manner, and sacrificing spirit for the noble cause.”
(*The Light*, April 8, 1934.)

Maulvi Muhammad Sulaiman, Chemor, Perak.

“I am not an Ahmadi but I can assure these critics that the Holy Mirza, a personality lost in the love of Allah and his Rasul, never in his life styled himself as *Nabi* or *Rasul*. He believed that Muhammad (peace and blessings of God be upon him) was the last and seal of the prophets. He believed that the Holy Quran was the last of the Books of Allah.

* “To support this I quote below from the Mirza’s last literary work *Haqiqat-ul-Wahi*, for the information of the blind critics of Singapore.

“Prophethood finished with Muhammad. No book after the Quran. No *Shar’iat* after Muhammad’s *Shar’iat*. Muhammad is the last of the prophets, the last link of the chain.”

Regarding the Maulana and the Khawaja, I dare say that these critics are barbarous in attacking these personalities. This is ungratefulness. They ought to be thankful to these pious leaders or rather guardians of Islam for having guarded our religion from the furious attacks of Christians and other non-Muslim missionaries of the present days.”

(*The Light*, Oct. 1, 1925.)

WHAT DISTINGUISHED EUROPEAN WRITERS SAY ABOUT US

“By far the most striking and the most sustained development of this method has been carried on for over a quarter of a century by the organizers of the Ahmaddiya sect, who have copied the machinery and emulated the vigour of the West in the furtherance of their propaganda. This religious movement through its own dynamic force has attracted wide attention.” (*Whither Islam*, p. 214.)

“Thence, perhaps, new powers might be born amongst Oriental peoples, which would check the present decay of Islam or even turn it into new growth, if Europe were to continue along the line which it is following just now. Who would deny the possibility at least of such a new development, after seeing, for instance, how movements like the Ahmadiyya, with its strong ethical powers and its no doubt deep religious feelings, are able to exercise a certain influence far beyond what has so far been considered to be the frontier of Muslim territory” ? (*Ibid*, p. 309).

“The Ahmadiyya movement.....has become essentially Muslim propagandist society, though still looked upon with suspicion by the the orthodox *ulema*, To it belongs also the credit for the development of a modern Muslim apologetic which though not yet fully able to

handle the Western technique of argumentation, is far from negligible.....” (*Ibid* p. 353.)

“The Ahmadiyya split into two camps..... The Lahore Branch, being the more active, resolved to see what might be achieved in the direction of commending Islam to the Western world..... The English edition, published in 1916, is the work of a modernist who is yet more than half a bigot.” (“The influence of of Islam,” p. 109.)

“A quite different history stands behind the sect known as *Ahmadiyya* which arose in the Punjab, partly, perhaps, as a reaction against Christian missionary activity there..... As the one section of Islam which has made efforts to gain converts in England it is particularly interesting. In its general tendencies, the Ahmadiyya takes a middle path between orthodoxy and the rationalism of the Necharis.” (“Islam at the Cross-roads,” pp. 99, 100.)

“Taken out of this environment the Movement resolves itself mainly into liberal Islam with the peculiarity that it has a definitely propagandist spirit and feels confident that it can make an appeal to western nations, an appeal which has already been made with some measure of success. If it be thought that this success be insignificant it must be remembered that missionary progress in India, where the Muslim community is now the largest in the world, was slow.” (*Ibid*, p. 106.)

“The Ahmadiyya are an interesting exception to the generally prevailing communal spirit of Islam. They concentrate on religious propoganda and abstain from all politics... .. In this respect they are a very remarkable group in modern Islam, the only group that has purely missionary aims. They are marked by a devotion, zeal and self-sacrifice that call for genuine admiration, notwithstanding their harassing and bitterly aggressive tactics. Their founder Mirza Ghulam Ahmad must have been a powerful personality

“The Lahore group, who have seceded from the original community on the ground that they venerate the founder as a *Mujaddid* (Renewer) of religion and not as a *Nabi*, are therefore more acceptable to public opinion in Islam. They have the same spirit of opposition against Christianity as the Qadianis, but their activity is more exclusively concentrated on the proclamation of Islam as the only religion that is in conformity with reason and nature Their influence is far wider than the number of their adherents would suggest. Their vindication and defence of Islam is accepted by many educated Moslems as the form in which they can remain intellectually loyal to Islam.” (Rev. H. Kraemer in “The Moslem World.” Vol. XXI. pp. 170, 171.)

“The movement represents, a reaction to the naturalistic interpretations of Islam as set forth by the Aligarh reformers, while at the same time repudiating the authority of the orthodox *Mulla*.....the Ahmadis

are at present the most active propagandists of Islam in the world." ("Indian Islam," p. 217.)

"On the other hand, here we find the newest and most aggressive forms of propaganda against Christianity which have ever originated, and from here a world-wide programme of Muslim Foreign Missions is being maintained. This, after all, is the logical issue of the spirit and teaching of Islam under the influence of modern conditions." (*Ibid*, p. 229.)

PROPERTY OF THE ANJUMAN

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Total	Rs. 1,080,000

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“Probably no man living has done longer or more valuable service for the cause of Islamic revival than Maulana Muhammad Ali of Lahore. His Literary works, with those of the late Khawaja Kamal-ud-Din, have given fame and distinction to the Ahmadiyya movement. In our opinion the present volume is his finest work.....and it is.....in perfect English.....It is a description of Al-Islam by one well-versed in the Quran and the Sunnah who has on his mind the shame of the Muslim decadence of the past five centuries and in his heart the hope of the revival of which signs can now be seen on every side. Without moving a hair's breadth from the traditional position with regard to worship and religious duties, the author shows a wide field in which changes are lawful and may be desirable because here the rules and practices are not based on an ordinance of the Quran or an edict of the Prophet, and should be altered when they cease to meet the needs of the community. Such a book is greatly needed at the present day when in many Muslim countries we see persons eager for the reformation and revival of Islam making mistakes through lack of just this knowledge.

“The work is well printed and handsomely got up.”
(Muhammad Marmaduke Pickthall).

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