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the Finality of Prophethood.**

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THE AHMADIYYA ANJUMAN ISHA'AT-I-ISLAM

Headquarters :—Ahmadiyya Buildings, Lahore (India)

Registered Act XXI of 1860

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 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 what ever 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.

DID THE FOUNDER OF THE AHMADIYYA MOVEMENT LAY CLAIM TO PROPHETHOOD ?

The misconception that Hazrat Mirza Ghulam Ahmad of Qadian, the Founder of the Ahmadiyya Movement laid claim to prophethood seems to have taken hold of the Muslim public mind to such an extent that even sane and sober thinkers seem to be affected by it. It is now fully twenty-three years that the Lahore section of the Ahmadiyya Movement has been fighting this issue against the Qadian school of thought, but both the extreme hatred of the opponents of the Movement and the extreme zeal of the Qadianis are impervious to reason.

In the first place, this charge against the founder is not a new one; it was made on the very first day that he claimed to be the Messiah whose appearance in the latter days was foretold in the Hadith of the Holy Prophet Muhammad, may peace and blessings of God be upon him. And so the one thing which can bring the whole discussion to a clear conclusion is whether he gave a reply to this charge, and if so what the reply was. The following manifesto issued by him on 2nd October 1891 is conclusive on this point :

“ I have heard that some of the leading ulama of this city (Delhi) give publicity to this charge against me that I lay claim to prophethood, deny the existence of angels and heaven and hell and also the existence of *Gabriel* and *Lailat-ul-Qadr* and miracles and the Holy Prophet's heavenly ascension. Therefore to make

manifest the truth I declare before the common people as well as the chosen ones and the leading men that this charge is a fabrication pure and simple. Neither do I lay claim to prophethood, nor am I a denier of miracles and angels and *Lailat-ul-qadr*, etc. Nay, I do believe in all those matters which are included in the Islamic articles of faith, and like *Ahl Sunnah wal Jama'a* I accept all those things which are based on the Quran and the Hadith and I consider everyone who claims prophethood and messengership after our Lord and Master Hazrat Muhammad Mustafa, may peace and the blessings of God be upon him, to be a liar and a *Kafir*. I have a sure faith that revelation relating to Messengership began with Hazrat Adam *Safiy Allah* and came to a close with the Messenger of God, Muhammad Mustafa, may peace and the blessings of God be upon him Let every one be a witness of this my writing, and God, the All-knowing and All-hearing is the first of witnesses." (Din al-Haq, pp 27-29).

The Qadianis sometimes misrepresent this denial as relating only to prophethood with a law (*tashri'i nubuwat*) and they therefore hold that the founder's claim to prophethood without a law (*nubuwat ghair tashri'i*), was not affected by this denial. But it should be borne in mind that the charge laid against him was that he claimed to be a prophet without a law as the following passage taken from the *fatwa of kufr* shows:

"He considers himself to be a prophet like one of the

Israelite prophets who did not bring a new law but followed the law in force before their advent."

Therefore when the founder of the Ahmadiyya Movement denied the charge of prophethood, it was the charge laid against him, the charge of laying claim to prophethood without a law (*nubuwwat ghair tashrii*). Yet he did not content himself by denying claim to prophethood once or twice. His books are full of such denials. We content ourselves with a few more quotations from one of the earliest and one of the latest of his writings :

"Objection—A claim to prophethood has been made in the treatise called "Fatah Islam".

"Answer—I have made no claim to prophethood but it is a claim to being a *muhaddath* which has been advanced under Divine Commandment". (Izala Auham, 1891. p. 421.)

This statement should set all doubts at rest. There was no claim to prophethood at all, neither to prophethood with a law nor to prophethood without a law; it was a claim only to *muhaddathkiyyat* i.e., to being a *muhaddath* or a *mujaddid*. Nor could he be mistaken in denying prophethood, as the Qadianis say, for it was by express commandments of God that he lay claim to being a *muhaddath* or *mujaddid* and denied prophethood. It was this claim to being a *muhaddath* that was misunderstood or misrepresented by his opponents and is now misrepresented by his *ghali* followers, as being a claim to prophethood. As the words that follow the above quotation show:

“ And there is no doubt that *muhaddathiyyat* has a strong element of prophethood in it. For when a good vision is one part of the forty-six parts of prophethood, *muhaddathiyyat* which has been mentioned in the Holy Quran along with *nubuwwat* (prophethood) and side by side with *risalat* (messengership), for which there is a hadith in *Sahih Bukharee*—if this is called prophethood in a metaphorical sense or is spoken of as a strong element of prophethood, this does not amount to a claim to prophethood. (Izala Auham, p. 422),

And it was to this position that he stuck to the last—that the word prophet as used in Hadith regarding the Promised Messiah was used in a metaphorical sense—as he says in one of his latest books :

“ And I have been called a prophet by God in a metaphorical sense, not in the real sense” (*Haqiqatul Wahy, Dzamima, p.65.*)

THE ANNUAL REPORT

OF THE AHMADIYYA ANJUMAN ISHAAT-I-ISLAM LAHORE

For the year 1st Nov. 1935 to 31st October 1936.

A detailed account of the work done during the year will be found in the following pages, the figures below would show roughly the amount of money expended under various heads:—

	Rs.
Managing Staff and Contingent expenses, etc.	
at the centre 	12,000
Missionary activities in India 	19,000
Propagation among the Untouchables .	6,000
Foreign Missions 	20,000
Relief Fund for the Poor and the Distressed	4,000
Periodicals 	17,000
Publications and Book Depot 	36,000
Education 	30,000
Chak Islamabad Land 	12,000
Hostel 	8,500

Management of the Anjuman.

No Noteworthy change occurred in the management during the year. The office bearers remained the same as last year. The accounts were regularly kept and

audited. With the exception of a few pen-slips no serious mistakes came to notice which is an outstanding characteristic of the Anjuman.

Library and Reading Room.

The Library and the Reading Room were opened at regular hours in spite of many obstacles. Fifty new volumes were added to the Library. Books were issued to reading public during the year.

Guest House.

In order to provide more facilities to guests, the guest house was equipped with electricity besides the repavement of the floor. Addition was made in the number of beddings and a number of new utensils were bought. A separate house was rented for the students of the Missionary Classes, which afforded increased accommodation for guests. During the year eight hundred guests benefitted by the hospitality of the guest house.

Immovable Property.

A block of building at a cost of Rs. 8,500 was erected on the premises of the Muslim High School. It contains two storeys. The lower storey consists of three large rooms, one small room and latrines, while in the upper storey there are one large and seven small rooms, besides a bathing room.

According to the direction of the donors, the rent will be spent for free distribution of the translation of the Holy Quran. (May God reward them tenfold).

Another addition to the immovable property was made by the purchase of nearly two hundred kanals of agricultural land near Ichhra (Lahore).

PROPAGATION WORK.

The work of the propagation was carried on as usual, through the following five channels :—

1. Foreign Missions. 2. Free Literature and correspondence, 3. Publications, 4. Periodicals, 5. Missionaries,

1. FOREIGN MISSIONS.

German Mission.

During the year under report, the Berlin Mosque and the German Muslim Mission remained in the charge of Dr. S. M. Abdullah, M. Sc., Ph. D. Thirteen persons—six men and seven women—embraced Islam at his hands. The converts contained among them four Turks also, who had adopted Christianity but the truth of Islam once again reasserted itself and reclaimed them.

Lectures on Islam were delivered in the Mosque. Besides the Imam, the German converts also spoke at regular intervals on the beauty of their new faith now and then. In April 1936 the Imam visited various European countries and addressed public meetings held at Prague, Vienna and Sara Jivo.

This tour not only served the purpose of showing the torch to the ignorant non-Muslims but, further, enabled him to establish the ties of love and co-operation

with the Muslims of Austria, Hungary and Czekoslovakia. In addition to lectures, successful social meetings were held frequently in which there used to be considerable attendance.

The organ of the Mission, Moslemische Revue was regularly published and by the grace of Allah, stepped into the fourteenth year of its life. The Children's Class, started to impart religious education to the Muslim children living in Berlin, went on with satisfactory results. May be these sons of Islam will change the destinies of the European nations. The class comprises of children of Persian, Egyptian, Turkish, Afghani, etc. parents residing at Berlin. In the year under report another class was started to train the grown up new Muslims in the spirit of Islamic teachings. Ten persons are under instruction. The education is imparted free of any charge. There is proper and regular arrangement for the Fridays and Id prayers, besides the daily ones. On the occasion of the Birth day of the Prophet a vast gathering is invited every year to pay tribute to the greatest benefactor of humanity.

This year the Olympic games attracted a large number of visitors all over the world. The Imam invited all the guests of the Eastern countries to a dinner. The number exceeded two hundred. Brief speeches were also made. The Muslims of various countries observed, with their own eyes the Berlin Mosque and the work of the mission. The number of the notable persons who visited the Mosque was nearly fifty.

The German Muslim Society has been functioning for the last thirteen years. The Society received an immense shock by the death of its President Mr. Amin Boswold. The deceased was a true Muslim and was always busy in furthering the cause of his beloved faith. The new President is a new-Muslim Mr. Hikmat Satre.

Java Mission.—Mirza Wali Ahmad Beg remained in charge of the Mission. The Mission is by the Grace of Allah, progressing by leaps and bounds. The Dutch translation of the Holy Quran is being republished, the first edition having been exhausted. Missionary classes have been started to prepare missionaries. Endeavours are being made to open a new mission in Holland. The Missionary in charge of the work will be Mr. Soldewo who has already attracted the esteem of the right-minded Muslims by his Dutch translation of the Holy Quran.

Vienna Mission.—The Mission is in charge of Baron Omar Rolf Ehrenfels. He is a most sincere and enthusiastic lover of Islam and is trying his utmost to preach it in central Europe, especially in Austria.

Fiji Mission.—Our missionary Mirza Muzaffar Beg Sati, assisted by enthusiastic members of the Society, has almost put an end to the anti-Islamic propaganda, of the Christian, and Arya Smaj in the island. Finding themselves incapable to meet in fair field the opponents resorted to improper means, but failed badly in their attempts. The Society has made a firm footing. Another

student from Fiji has joined the Muslim High School raising the number to two. (The major portion of the expenses of this mission is born by our Fiji brethren.

Spain Mission. —It was proposed at the end of 1932 to start a mission in Spain. The contribution to this fund amounted to nearly Rs. 75,000 by the end of the year under report. The Anjuman has not been able to take any definite step owing to the Civil war in Spain.

2. LITERAURE AND CORRESPONDENCE.

The Joint Secretary, K. S. Ch. Muhammad Manzur Hahi, has been keeping in contact with a large number of Muslims as well as non-Muslims all over the world. Nearly fifty propagation centres through literature, mostly in Africa, America and Australia, have been established now. The major part of the literature was, however, directed in the cause of untouchable conversion. Thousands of tracts were published and distributed throughout the length and breadth of India. Nearly two and half a millions pages reached the hands of the people of all creeds.

A mission was established at Aleppey, Travancore State, and Mian Bashir Ahmad, M. A., was put in charge of it. He and his English wife Mrs. Arifa Bashir have done real good work in the cause of Islam and more than five hundred people have been converted to Islam.

Moreover, 23 copies of the Holy Book were sent to the members of the British Cabinet. They accepted thankfully and promised to study.

3. PUBLICATIONS & BOOK DEPOT.

The following books were published during the year.

1. The third edition of the English translation of the Holy Quran with text was published. It excels its forerunners in the quality of its paper.

2. *The Religion of Islam*.—The year added this unique book to the achievements of the Anjuman. "The Religion of Islam" by Maulana Muhammad Ali, is an encyclopædic work covering the entire field of Islamic theology. It has elicited the appreciation of all great Muslim thinkers. The book, it is hoped, will certainly go a long way to remove the clouds of doubts about Islamic theology and bring the pure hearts nearer to Islam.

Sets, consisting of Holy Quran, Muhammad the Prophet, Early Caliphate and Teachings of Islam were sent to prominent men in Japan. A few more sets are awaiting despatch.

Six hundred copies of "The Teachings of Islam" were distributed among the untouchables and non-Muslims.

4. *Periodicals*.—The follownig periodicals are published by the Anjuman. Paigham Sulh, Urdu bi-weekly; the Light, English weekly; Young Islam, English fortnightly; Drita (Albanian) monthly. The Muslim Revival had to be stopped.

EDUCATIONAL ACTIVITIES.

The Anjuman maintained two High Schools, one at its headquarters in Lahore, and the other in the rural area of Baddomalhi. Boarding Houses are attached to both institutions.

Muslim High School, Lahore.—The number of students during the year rose from 420 to 438. The pass percentage of the school in the last Matriculation Examination was 72 while that of the University was 67 per cent. It topped the list of local Islamia Schools.

Muslim High School, Baddomalhi.—The number of the students rose from 158 to 204 during the year. This institution is doing a valuable service to dispel the ignorance of the people of this backward area. In the words of the Educational Minister who recently visited the school, “*It is a simbal tree in an extensive desert.*”

The progress is all round. Of 17 students sent for the Matriculation Examination 14 came out successful, obtain a percentage of 82.

Muslim Hostel.—It was opened with a view to provide facilities to the out-station students of the community coming to Lahore for education. The hostel is open, to all Muslim students.

Propagation work in India.—In the year under report, the Anjuman had permanently at its disposal the services of thirteen well trained missionaries. Two hundred and eighty one persons embraced Islam, besides nearly five hundred Achhuts in Travancore.

Training of Missionaries.—Special classes are maintained for the training of Missionaries. The Albanian Students, besides some Indians are receiving education in these classes.

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

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